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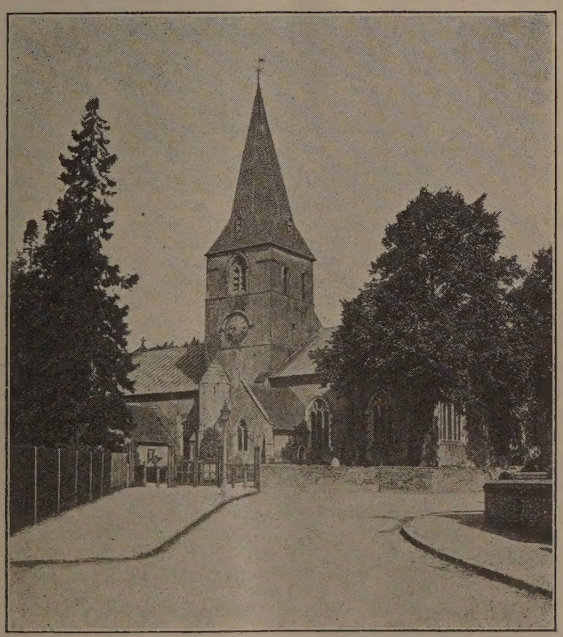
The Universalist Leader

Boston and Chicago

September 27, 1924



The Parish Church at Alton, England

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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176 NEWBURY STREET, BOSTON
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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE "LEADER" IN THE CAMPAIGN

THE religious weeklies of the United States may take one of at least three different positions in the Presidential campaign.

1. They may endorse the candidacy of some one man and work for his election.

2. They may secure the services of fair, thoughtful representatives and present accurate statements of the positions taken by the different parties.

3. They may steadily impress upon their readers the duty of careful study of the issues, of creating the atmosphere of true patriotism in which an election contest should be waged, and of taking part in the election by voting, accepting nominations or helping in the campaign.

The third position is the one taken by this paper. The espousing of the candidacy of any individual is out of the question because it is inconsistent with our conception of our duty.

The securing of fair, accurate, well written articles from representatives of the leading parties we recognize as a service because of the many things published which are not fair, accurate or well written. We therefore congratulate the journals which are able to render this service.

But for ourselves, with the space, funds, time, and contributors available, the third position seems to be the right one.

This does not mean that we shall not continue to emphasize things related to the progress of religion and the general progress of mankind, whether they figure in the campaign or not.

We are opposed to the Ku Klux Klan, no matter what party takes it up or how many Universalist ministers join it.

We are against militarism and for international co-operation, whether in the form of a Washington Conference on Reduction of Armaments, a World Court, a League of Nations, or a Dawes Report.

We are interested in the welfare of all sections of our country and of all classes of our people—in the Middle West as well as New England, in the farmer as well as the banker.

We are against bribery and graft, the improper use of wealth, the domination of the boss and the spoilsman, and the employment of the lazy or incompetent public servant.

We are for building a better governmental machine, raising the standard of the men who run it, paying them more adequately, and interesting more people in what they do and how they do it.

We are quite willing to admit that the issue is not clearly joined, that there are repellent and attractive things about all three leading parties, and good and bad men in all of them. We can understand how patriotic, conscientious men can be found back of Coolidge, Davis and La Follette.

The thing we are most concerned about is to increase the number of men who vote from unselfish motives and after real thought, and decrease the number who vote for personal gain or from ignorant prejudice.

Here the Church and the religious press have a great chance.

The questions we must be asking continually are: How is this related to the common good? What is the noblest course that I personally can take?

* *

SUMMER VACATION—A REAL PROBLEM

SUMMER vacation in our churches presents a problem, however much we may be inclined to side-step it. How long shall the vacation be? And shall it include the Sunday school? It takes nice discernment to tell just where needed rest and recreation leave off and demoralization begins. Frequently the recess is so long that it takes several weeks to recover from it.

Most of our city churches are committed to the policy of suspending all activities during July and August. Universalist churches so situated are not usually neighborhood churches but truly community churches, centrally located and drawing their constituency from all parts of their respective cities and their environs. Their problem is therefore peculiar and distinctive. A neighborhood church should never close its Sunday school, perhaps never suspend its morning preaching service. Of course, provision should be made for the minister's vacation, by means of supplies or union services.

But the case is very different in a church whose people travel, on the average, many miles to attend it, and in which summer attendance must necessarily fall to a very low ebb. Should such a church have a combination service, Sunday school and preach-

ing, each Sunday morning, with a supply preacher? Many churches feel that the results would not justify the added expense. Should we try to work out some plan of pulpit exchanges, perhaps employing the circuit idea, which would keep all our churches open for Sunday morning services during the summer? That would require quite a radical readjustment of ministers' vacation plans. Or shall we continue doing what most of us have done—just shut up shop and wait till the opening of the public schools call the people back home?

There is really something anomalous in a church tightly closed for two or three months of the year, whatever reasons may be urged in defense of it in particular cases. Can we not profitably give serious thought to this whole question?

F. D. A.

* *

NOW MAKE GOOD

UNDER the caption "No Fundamentalism Here" the *Churchman*, New York, says this:

> "The following resolution, adopted by the Universalist General Convention at its last session, is brief and unambiguous:
>
> "Resolved: That this convention . . . believes that the Bible must be interpreted as any other literature, in the light of experience and by human reason; and that the search for religious truth must be made in the same spirit and by the same method as in other fields."

Our declaration has gone out to the world. Now let us make good.

By all studying we can raise the average of our scholarship. By creating the atmosphere of understanding and appreciation, and by providing the means, we can cheer on a few specially fitted to make constructive contributions in these fields.

* *

THE SARGENT-MURRAY-GILMAN HOUSE

THE Sargent-Murray-Gilman House Association recently held its annual meeting at Gloucester, and launched a campaign for one thousand life members at fifty dollars each, with the idea of raising a fund of fifty thousand dollars, the income of which will be sufficient to insure the perpetual care of this historic house.

Although the Association has spent forty thousand dollars upon this property, all they owe is four thousand dollars on their restaurant property, which they recently acquired as a final step in the beautification of the terraces, which now extend from Main Street up to the building.

The secretary recently gave this fine summary of the historic importance of the House:

> "There are many associations of interest connected with the house. First, it was the home of Rev. John Murray, the pastor and founder of the first Universalist church in America; second, it was the hirthplace of Samuel Gilman, a Unitarian minister, the author of "Fair Harvard;" and third, it was built by Winthrop Sargent, Gloucester's foremost citizen of the time, and forebear of probably the most noted family in this country, whose descendants have been and are to-day the leaders in Art, Literature, and the Sciences."

We are happy to commend this project to the attention of our readers, and urge them to join the Association, and pay annual dues of two dollars a year for the support of this property, if they are not able to take out life memberships.

* *

THE FIRST SUNDAY OF OCTOBER

IN the Universalist Register for many years, under the "Days of Special Observance," appeared this recommendation:

> "It is recommended that the first Sunday in October in each year be set apart as Memorial Sunday for commemorating those friends who, during the year, have been taken away by death."

Just why this recommendation no longer appears we do not know.

Perhaps the Board of Trustees thought that we were making too many special days. Perhaps they took the view that Decoration Day has become a great American Memorial Day and All Souls Sunday a great Universalist Memorial Sunday.

Whatever the reason, the day is no longer designated, but that does not prevent individual parishes from following the old custom.

There are many of us to whom the first Sunday of October will seem sacred. By all means observe it. It is not easy to say too much on the great fundamental themes, and immortality is one of these. Commemorating our friends makes us more sure of immortality.

* *

OWEN D. YOUNG

WE take much pride in the service which Owen D. Young, one of the loyal laymen of the Universalist Church, is rendering to his country and to humanity at this juncture. As a member of the Dawes Commission he helped shape the report which now has been made the basis of a new settlement of affairs in Europe, and by his tact, magnetism, and sound judgment, he succeeded in getting it adopted by the experts in the first place, and by the representatives of all the Powers involved in the conferences of the past summer.

It was a high tribute to Mr. Young to have all parties so sincerely anxious to secure his services as the umpire for the Reparations Commissions in case of their inability to come to an agreement. The business engagements of Mr. Young do not permit him to accept this post permanently. He has, however, taken upon himself the heavy burden of getting the thing started, and is now in Berlin organizing the machinery to make the new plan effective.

The qualities of genuineness, honesty, simplicity, and unaffected democracy, which have endeared Mr. Young to such a wide circle in the United States, are exactly the qualities which have contributed to his great success in his difficult work abroad. To clear insight he adds faith in human beings born of his life-long Universalism, and this is the thing the world now needs more than anything else. He makes friends because he is a friendly man; he inspires confidence because he has confidence. He believes that Germans, French, British, Italians and Americans, and all the others, are the children of Almighty God. He

holds that with all their follies and sins they have in them essential goodness, and that this goodness can be brought out by giving it a fair chance.

This farmer boy, who fought his way through St. Lawrence University, and has climbed step by step up the ladder of success, represents what we like to call the true American spirit and the best in our religious faith.

* *

A GOOD PROFESSION

EVERY now and then we run across some disgruntled minister who declares that the mintry is a good profession—to stay out of.

It is true that there are some misfits in the ministry. It is also true that there are many men who in the ministry have found their proper place and who are rendering untold service to mankind.

For the person fitted by personality and training there is no calling on earth that equals this honorable profession in giving a chance to live well, to serve well and to be really happy.

Our advice to any young man or woman who may be considering the ministry as a life-work, is not to talk with those who are dissatisfied but to seek out those who are happy in their work and consult with them. If they do they will find that it is a good profession to get in and stay in. And if they do go into it and train and work as they should, they will agree with Dr. John Coleman Adams, who declared that there is joy to be found in the ministry.

We congratulate the young people who at Ferry Beach dedicated their lives to the ministry. We hope they will be joined by many others. It is a good profession. It needs recruits.

H. H. N.

* *

THE POWER OF A COURAGEOUS PEN

IN an age of journalistic combines, of chain newspapers, and of insidious propaganda, it is cheering to recall the career of a man like H. W. Massingham, the British journalist, who has just died.

Up to the end he kept his independence and, although he suffered, he never lost a channel for the expression of his views, or a chance to earn his livelihood.

Massingham was a grammar school boy who began work as a reporter when only seventeen years of age. From literary editor, parliamentary representative, assistant editor, successively, he rose to be editor of the *Daily Chronicle*. Then he had to leave the *Chronicle* because of his opposition to the Boer War.

At the age of forty-seven he became editor of the *Nation*, a new Liberal weekly, and here he did his best work. Almost paralyzed in youth, as he himself said, "by "a fastidiousness of style," after a little experience in the journalistic world he "got to write as carelessly as the rest of them." His colleagues, however, did not accept this view. They never ceased to admire his swift, energetic style, his instinctive choice of the right phrase, his clarity of thought and expression.

As an editor he was a profound student, and an indefatigable "news hunter." He had the gift of imparting his individuality to each page of the *Nation* without making it monotonous.

His enemies asserted that his devotion to Liberalism was so passionate that he was "not easily convinced of error by the contradiction of facts."

His friends called him "a rebel against convention," "a leader of new thought," "one who saw both sides and ever espoused the cause of the weaker."

The *Daily Herald* of London speaks of his elimination from the *Nation* in 1923 by the Manchester syndicate which bought it as "one of the greatest scandals which has resulted from the wholesale marketing of organs of public opinion."

It is only fair to say that increasing pessimism was probably a factor.

Massingham did not cease to write when he left the *Nation*. Although he joined the Labor Party, the *Spectator*, Conservative, and the *New Statesman*, a Liberal weekly, took his articles regularly. His influence widened and deepened with each apparent disaster.

Now that he has gone friends and enemies join in the assertion that he "maintained the most honorable traditions of journalism."

* *

SALVATION BY FAITH

A CORRESPONDENT of the *Manchester Guardian* uses the time-honored phrase "salvation by faith" in a way which ought to appeal to all who believe in salvation by character. What he means he illustrated by one of the short stories of Ian Maclaren. He tells of a city merchant who was overtaken by financial disaster and compelled to declare himself bankrupt. Fortunately for himself, he had three friends who believed to the uttermost in his integrity, and who set themselves by every means within their power to put him on his feet again. In the end they completely succeeded. And when all was happily over—when the bankrupt's debts were paid and his good name fully restored—they held a little dinner party to rejoice together over the happy issue. Before they separated the merchant turned to his three friends and said, "There's a text somewhere in the Bible about being saved by faith. Well," he went on, "I was saved that way; but it wasn't my faith; it was the faith of you three men."

Many men are saved, not by their own faith primarily, but by the faith of others in them.

The correspondent appeals for Christian treatment of discharged convicts, who often are forced back into lives of crime by the suspicion and hardheartedness of nearly every one with whom they come into contact. He speaks of the emphasis laid on this matter by the Copec Conference.

With that we are in full sympathy. But the principle he enunciates may be applied to all of life. We all live by faith, faith in ourselves, faith in our fellows, faith in God and the faith of God's children in us. Few men pass through life without meeting some crisis where they are steadied and even saved by the steadfast faith others have in them even when things look blackest. Common gratitude for what we have received should make us quick to throw this atmosphere of faith about other people.

Cruising in Convalescing Countries

XIV An Early Morning Visit to Alton*

John van Schaick, Jr.

ALL summer I had had in mind a visit to Alton, England, the birthplace of John Murray. Alton is situated in Hampshire, forty-five miles southwest of London, on the direct road to Southampton and eighteen miles from that port.

There was always the possibility of stopping *en route* to Southampton when we went to embark for home. Some experience, however, has shown me that one doesn't want to do anything extra when he is about to take the steamer, that the easy thing is to get on the special train which runs directly to the dock without stop, walk up the gangplank and let the company wrestle with baggage, and the rest of it. So I made a special trip from London to Alton to-day.

Feeling that it was more or less of a fool's errand, I didn't want to waste a whole day on it. I arose when I heard Big Ben on the Clock Tower of Westminster boom out six, shaved, dressed quietly and stole down the stairs. I went out to Alton in two hours, stayed two hours, and came back in two hours for a 1 p. m. lunch.

I was staying at Whitehall Court on the Thames Embankment, so I had only to walk 200 yards up the street and I was at Charing Cross, with its foot path over the railroad bridge. It was quiet and peaceful in the early morning. A launch slipped along underneath the bridge with something covered up in the bottom of the boat shaped like the form of a man. Was it possibly one of the watercraft Dickens used to tell about, out to pick up the derelicts moving up and down with the tide?

My way led me straight past the Lion Brewery with the mammoth image of the king of beasts on top, and in a minute more to Waterloo Station. I had half an hour to spare in which to get my morning coffee and read the paper. No fancy places were open at 6.30 a. m. I stood up with other workingmen at a third-class counter and took my coffee as the girl chose to fix it. Nobody would dare contradict that brisk damsel.

The last time I went out of Waterloo Station I was on a first-class special for Southampton Docks. Now I went in a third-class compartment. Then I was surrounded by tourists. Here I had British workmen. On that train, six at the most occupied a compartment. Here ten jammed in to start with, and we added three more at the next station.

As we left Waterloo the noble towers of Westminster showed up on my right across the Thames, and the back of the huge St. Thomas' Hospital. We passed Vauxhall, still in London, and then Wimbledon, famous for rifle shooting competitions in the old days, and international tennis matches to-day. We stopped at every station, and there were many coming and going even at this early hour. One had better always take the local train to get the local color and to see the people. We halted at Malden, and I thought of Boston, at Esher to change cars for Claremont, and I involuntarily looked out to see the McCollesters and Freemans changing for Claremont, N. H., at Brookwood, advertised as "the London Necropolis," at Ashvale, where we were bidden to alight for Northcamp and South Farnborough, at Aldershot with its large military camps, parade grounds and cavalry jumps, at Byfleet, Woking and many other places in Surrey and Hampshire. We ran fast between stations, past farms and hamlets, through pine woods, into deep cuts, the banks of which were covered with coarse ferns or pink heather in full bloom, between green cricket fields and golden harvest fields, pastures and meadows, and finally into the beautiful hop fields for which the country around Alton has been famous for many generations.

Alton is a market town of nearly six thousand inhabitants, and to-day (Tuesday) was market day. Stubborn pigs were being switched gently along through the streets, and droves of fat steers were coming in for the market, which is attended by buyers from as far away as London.

The story of John Murray was fresh in my mind as we came to Alton, for I had the old "Life" in my pocket and had been reading it on the way down.

I made for the old parish church—"first turn on the left, second on the right from the station"—up Normandy Street, with its brick cottages and brick stores, to Church Street, and there, as I turned, I saw the impressive little old church, parts of which date from the tenth century. It seemed to stand in a grove, so many trees surround it. The square, solid Norman tower was finished by a spire-like roof, which added nothing but was not as bad as one might think. The books call it "an English broach spire." The general effect was most impressive. I made my way up the walk, through the ancient graveyard on each side, and entered by the vestry. To my surprise I found myself looking into two churches, side by side, two naves, two altars. It seems that it started as an old English church. In Norman times the tower and Norman church were built on. Then toward the end of the fifteenth century, as the town grew, they enlarged by building a parallel structure, cutting off the transepts of the old church, and extending the old nave from the tower forward to the point to which the new structure extended. All this may sound like bad business, but it isn't at all. It is odd surely, but beautiful and interesting. They have just taken down an ugly gallery, which is a great improvement.

The church was the scene of a bitter fight between Cavaliers and Roundheads in the days of Oliver Cromwell. The Royalists had taken refuge in the church. An overwhelming number of Puritans burst in the door. Colonel Boles, commanding the defenders, was shot down in the high pulpit from which he was directing his men; many were killed, the

*This article, read at the Boston Ministers' Meeting Sept. 15, is printed out of its order in the series so that the facts may be available at once as a basis for discussion of the proposed memorial.

surviving Royalists making for a door now sealed up but showing in outline. One account says that all the Royalists were exterminated by the Parliamentary troops. Stone work inside and out retains marks of bullets, and the stout oak door, splintered and broken, is preserved as the facing of a strong new door.

The south chancel, now called the Memorial Chapel, was dedicated in 1919 to the soldiers of the parish killed in the Great War. Between this old nave and chancel and the fifteenth century nave and chancel are a "fine arcade of seven bays."

On one of the pillars was fastened a tablet with the names of the vicars of the parish, beginning with Richard Turstin in 1161 and ending with Charles Robert Stebbing Elvin, M. A., F. S. A., 1912, still in charge.

I walked across to the vicarage, parts of which date from the time of Queen Elizabeth, and rang the bell. Having heard that the Vicar was ill I asked for his son, the curate. I thought it unlikely that either had heard of John Murray, but to my surprise I found from the young man that his father had been in correspondence with some one in the United States about a memorial to John Murray in the old parish church. The Vicar was still at breakfast, but soon appeared—a charming old man, a poet, an antiquarian, very lame but most energetic, and he took me upstairs (an old Jacobean staircase by the way) to his low-roofed interesting study.

Here he dug out a correspondence which terminated some four years ago, about John Murray, and I found to my surprise that it was with Joseph Fort Newton, concerning a memorial to Murray in Alton. The Vicar was about to destroy the letters, thinking it had been decided to do nothing about it. It seems that he suggested a memorial lectern and tablet, sent plans to the United States and invited Dr. Newton to come and speak at the services of dedication. When the matter was first broached he had taken it up with his Bishop, who had given hearty approval.

Then he asked me about Murray, and I pulled out the old book and read extracts to him. He became keenly interested, took the book and read the following sentences while I wrote them down. He said that he would have them typewritten and pasted in the old parchment book of records:

> "I think that I was ushered into this state of being on the 10th day of December, in the year of our Lord, 1741 . . . I drew my first breath in the island of Great Britain, in the town of Alton, in Hampshire. This town boasts a church, a Presbyterian and a Quaker meeting-house, a celebrated free school, an extensive and very useful manufacture, and it is environed by a plantation of hops. . . . My father was an Episcopalian, my mother a Presbyterian, yet religion never disturbed the harmony of the family. . . . It was agreed that I should receive from the hands of an Episcopalian minister the rite of private baptism; and as the ordinance in this manner is not administered except the infant is supposed in danger of going out of the world in an unregenerate state, I take it for granted I was believed in imminent danger. . . . I was hardly two years old when I had a sister born; this sister was presented at the baptismal font and, according to the custom in our church, I was carried to be received, that is, all who are privately baptized must, if they live, be publicly received in the congregation. The priest took me in his arms and having prayed according to the form made use of on such occasions, I articulated with an audible voice—'Amen.' The congregation were astonished, and I have frequently heard my parents say, this was the first word I ever uttered, and that a long time elapsed before I could distinctly articulate any other."

There doubtless are scoffers who will assert that what Murray said was probably "Da-da" or "Ma-ma" instead of "Amen," but the Vicar is not one of them. He was much interested in Murray's own testimony and wanted it as a part of the parish record. To me the interesting thing was that I unquestionably was standing in the only building that now can be identified as associated with John Murray's childhood, and with an event of importance for one who was to become a great religious leader.

To carry out the plan of a memorial to Murray at Alton would tend to promote international understanding and good-will, make Murray's remarkable work understood in the place of his nativity, and the contribution of Universalists to the common religious life more justly appraised.

If steps are taken to place some simple memorial to Murray at Alton, the old parish church of St. Lawrence is the place for it. Simple exercises of dedication could be arranged in the summer season when a delegation from our General Convention could be present to assist.

The Murray Grove Association at Good Luck, N. J., and the Murray-Sargent-Gilman House at Gloucester will always be our important memorials to Murray; the tomb in Mount Auburn Cemetery, Boston, will be our most sacred and accessible place of pilgrimage: but Alton, England, might well be brought within the range of our knowledge, sympathy and appreciation, and our lives enriched thereby. The little market town itself is interesting. It is in one of the loveliest sections of England, with Selborne and memories of Gilbert White only five miles away, and the old parish church speaks to us of ten centuries of English history. The tens of thousands of Americans each year who enter England by the port of Southampton travel up to London by way of Alton, and some of them, if they knew about it, would stop to see the old church with its memorial to John Murray.

Coming away I meditated a little about the child Murray. He was well and strong as a baby in spite of that early scare of his parents, even-tempered and happy, kept much in the open air, absorbed an intense love for all the sights and sounds of field and garden, was given a just pride in worthy and distinguished ancestors, and thereby confidence in himself, and was trained up in a religion which, however harsh, sad and repellent it may have been in some features, still did implant in him a deep and abiding faith in Almighty God. His first ten years in Alton did much to shape his after life.

It was a profitable morning, going, coming, and while there, and I am amazed to reflect upon how near I came to missing it by my lack of faith that the trip was worth while.

London, August 26, 1924.

Business Christianizing Business

Granville Hicks

THE reform of social institutions is a slow and uncertain process. Sometimes pressure from outside makes itself felt in vigorous fashion, but frequently internal forces, responding perhaps to the external pressure, make the greatest gains. The very nature of industry as an institution is such that any changes must come from within, any changes, that is, less than those proposed by state or guild socialists. The Church may hammer away at business, but business itself will take the desired steps. And it will take them slowly, accepting to-day what yesterday it ridiculed, praising to-morrow what to-day it condemns.

Agencies connected with the Church and agencies without such connection have hammered at industry of late, appealing, cajoling, and even threatening. They have encouraged labor in its acquisition of power and have besought it to use that power wisely, have called to the attention of stockholders their responsibilities, and have demanded that employers and managers take advantage of their almost unlimited opportunities.

Have these agencies made a dent? No one can doubt that they have created a large and reasonably well-informed body of public opinion which has successfully agitated for the demise of the twelve-hour day in steel. A response to their efforts is evidenced in every factory which with seriousness and sincerity adopts a plan to give the employees a larger measure of control. They have strengthened, even as they have been strengthened by, the determination of Hapgood, Dennison, and Nash. And a host of lesser phenomena in the industrial world bears witness to their pervasive influence.

Any amount of skepticism relative to the ultimate success of the half-way measures which industry is accepting protestingly, is permissible, even necessary, but we can not fail to welcome every sign of an inclination on the part of business to clean its own house. Within the last few months one more token has appeared, unheralded but not without importance.

The United States Chamber of Commerce adopted at its annual meeting in Cleveland in May a set of principles of business conduct, by no means revolutionary, going only a small part of the way, but hopeful and worthy of commendation. The committee which prepared the report had as its chairman Judge Edwin Parker of the Mixed Claims Commission, and was composed of a representative group, including some employers who are conspicuously liberal and some who do not deserve the adjective—and would reject it if it were applied to them.

The prologue reads: "The function of business is to provide for the material needs of mankind, and to increase the wealth of the world and the value and happiness of life. In order to perform its function it must offer a sufficient opportunity for gain to compensate individuals who assume its risks, but the motives which lead individuals to engage in business are not to be confused with the function of business itself. When business enterprise is successfully carried on with constant and efficient endeavor to reduce the costs of production and distribution, to improve the quality of its products, and to give fair treatment to customers, capital, management, and labor, it renders public service of the highest value."

What this leaves unsaid would fill many articles, but the entire report is to be read in the light of the attitude of almost every employer a quarter of a century ago, the attitude held by many of the hard-boiled to-day. Take the second canon as an example: "The reward of business for service rendered is a fair profit plus a safe reserve, commensurate with risks involved and foresight." If you aren't listening too closely for the snicker of the radical, you can hear some employer say, "Fair profit, hell! I guess I'm entitled to all I can get!" Or you can see eyebrows raised in amazement, irritation, or cynical mirth at the third article: "Equitable consideration is due in business alike to capital, management, employees, and the public." Of course "fair" and "equitable" are fine pretty words when undefined, but the remarkable thing is the notion that any kind or profit is unfair and that anybody deserves any kind of consideration.

Then there are canons of another kind. "Knowledge—thorough and specific—and unceasing study of the facts and forces affecting a business enterprise are essential to a lasting individual success and to efficient service to the public." "Permanency and continuity of service are basic aims of business, that knowledge gained may be fully utilized, confidence established and efficiency increased." Here is business aspiring to the status of a science, no longer content with tuppenny bartering, business recognizing the value of facts, the most revolutionary things in the world.

Constant recognition of the larger responsibility of business is to be found. "Obligations to itself and society prompt business unceasingly to strive toward continuity of operation, bettering conditions of employment, and increasing the efficiency and opportunities of individual employees." This is plain common sense, but the fact remains that in the past business has been too stupid, too lacking in imagination and ingenuity, to try to eliminate seasonal and cyclical unemployment for its own sake, and has most certainly not considered the public stake in the matter. A related canon reads: "Excesses of every nature—inflation of credit, over-expansion, over-buying, over-stimulation of sales—which create artificial conditions and produce crises and depressions, are condemned."

As has been ceaselessly pointed out, the best interests of industry are linked with the best interests of the whole of society. "Representation of goods and services," says the eighth canon, "should be truthfully made and scrupulously fulfilled." "Unfair competition," reads the eleventh article, "embracing all acts characterized by bad faith, deception, fraud, or oppression, including commercial bribery, is wasteful, despicable, and a public wrong.

Business will rely for its success on the excellence of its own service." Both canons strike at business practises which, while they have seldom been the direct object of the Church's attack, have been causes of public injury and irritation.

The thirteenth canon deserves special attention because it deals with a subject which has figured prominently in philippics against business. "Corporate forms do not absolve from or alter the moral obligations of individuals. Responsibilities will be as courageously and conscientiously discharged by those acting in representative capacities as when acting for themselves."

Many of the canons quoted are important, but most important of all is the very fact of a code. It indicates that business is beginning to recognize itself as a profession. All the great professions rose out of quackery and fraud to their present estate. Business may follow in their footsteps. The tendency seems to be away from a complete dependence on the profit motive. The public stake in industry is receiving greater recognition. Exact knowledge is taking the place of guess work. Graduate schools of business have been established with the professional ideal clearly in mind. Business may make of itself a profession, and who can doubt that by and large the professional vocations to-day are more Christian in motives and ideals than the non-professional vocations?

What shall we do with the principles of business conduct which the United States Chamber of Commerce has adopted? Shall we deride them because they seem essentially selfish, or shall we make the most of the measure of hope they offer? Many employers there are who, if they are to follow these principles, must materially change their course of conduct. By encouraging them in so doing we pave the way for greater changes. By calling attention to the fundamentally Christian elements in this code we do something to reform the pagan nature of modern industry. If conscientiously followed some of the canons go deep enough to hurt. While continuing our efforts toward the goal we envisage, let us respect the efforts of the representatives of business.

"Which They Call Heresy"*

William H. McGlauflin

This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers. Acts 24 : 14.

ON Wednesday, the seventeenth day of September, 1834, in the little village of Sheshequin, Pa., a group of men and women met to counsel about the things of religion. Common people were they, from village, hamlet and countryside of the Susquehanna Valley and the adjoining uplands. Many were immigrants or the children of immigrants from Connecticut or other parts of New England. Like St. Paul, they had been given a brighter vision of eternal realities than was commonly acknowledged; it included the Universal Fatherhood of God, and the assurance for man,

"That not one life should be destroyed,
Nor cast as rubbish to the void
When God had made the pile complete."

And, again, like St. Paul, they were called "heretics" and made to feel the sting of bitter intolerance. Unwelcome in other congregations and unable to form and sustain churches of their own, few and scattered, with here and there a preaching station, they resolved on the most feasible plan for helpfulness, an Association in which they could all gather once a year for the renewal of spiritual life, fraternal good-will, and the passing on to their descendants of the cherished principles.

And once again, as it was with the apostle of old, there sprang up from their so-called "heresy" such a growth of benefits that we gladly recount them to-day, paying homage to the pioneers and praying that we may have a more adequate appreciation of our heritage. For in this new day, what was then thought heretical is becoming more and more the acknowledged distinction of Christianity, the triumph of God through the ultimate harmony of mankind in holiness and happiness.

I

Let us remember the founders of our Association because of their higher ideals of human relations.

Ninety years ago our nation was wrestling with tremendous problems. Human slavery was solidly entrenched in the cotton states and had no lack of defenders in all parts of the country. It was so enmeshed in business affairs that to oppose it was to irritate the economic nerve of the body politic. Pocketbooks are always sensitive and the timid were silent. But there was plenty of agitation. The silver-voiced statesman, Henry Clay, was appealing for "compromise." The eloquence of Daniel Webster, hurled against the iniquity, was reverberating over the world, and Andrew Jackson, then President, was warning against the rising storm clouds of secession that broke in '61.

It makes us proud, justly proud, of our denominational fathers when we recall that so early as 1790, at the General Convention in Philadelphia, they were courageous enough to pass a resolution condemning slavery, and we are likewise glad that the promoters of our Association evinced the same conviction and fearlessness, as is attested by the records in our keeping. Believers in the brotherhood of man, they were consistent in demanding freedom and opportunity for every man.

In 1834 the legalized liquor traffic was everywhere growing. Greed, appetite and custom twisted themselves into a scourge which gave this ogre of debauchery and death a growing dominion.

Numerous "moderation societies" had sprung up, but these allowed the members the lighter beverages

*From the Occasional Sermon delivered by the Rev. William H. McGlauflin, D. D., Sunday morning, July 13, in Nicholson, Pa., at the celebration of the ninetieth anniversary of the Susquehanna Association.

and freedom to imbibe on special occasions to the point of inebriety.*

The Maine Law, fathered by Neal Dow, was more than thirty years away, as was the Constitution which Abraham Lincoln prepared for the State of Illinois with prohibition as its center. Even the Washingtonians, in their pledge-signing crusade for total abstinence, did not come along until 1840. It is pleasant to recall that at the second meeting of our Association, 1835, at Brooklyn, these strong words were adopted: "Resolved, that we have long believed that the use of ardent spirits is not only *use*less, but deleterious to the physical and mental powers of mankind, we, therefore, in accordance with our brethren elsewhere, strongly recommend its general *dis*use within the church of this Association." The phrase, "with our brethren elsewhere," is an echo from previous Universalist affirmations. As early as 1785 Dr. Benjamin Rush, a signer of the Declaration of Independence, and a Universalist layman of Philadelphia, had declared that "total abstinence is no less the demand of our nature than it is the rule of our safety." The recent amendments to the Constitution of the United States by which both slavery and saloons were abolished are the fruitage of a seed sowing in which the early proclaimers of our great faith, here and everywhere, were conspicuous.

Present day champions of numerous humanities are but enhancing what long ago members of our communion inaugurated. That remarkable citizen who treats us to so many surprises, Henry Ford, is not only first in the manufacturing of perambulators but he is, no doubt, one of the foremost men of our nation in his successful endeavors to promote the well-being of discharged prisoners. It is reported that he is furnishing hundreds of them lucrative positions in his factories. What a splendid work it is! However, it is only a development of the Universalist spirit shown by the Rev. Charles Spear, a Universalist who seventy-five years ago originated a plan for taking care of ex-convicts and published a periodical called "The Prisoners' Friend," the first periodical of its kind in the new world.

Mr. Arthur Nash of Cincinnati, "Golden Rule Nash" as he is better known, a member of the Board of Trustees of our General Convention, is just now much in the public eye because of his amazing career which has resulted from sharing the profits of his enterprise with the employees. He has recently distributed $600,000 of stock to the workmen who helped to create the wealth represented. He says it would be criminal for him to appropriate this to himself while the men received only a stipulated wage. All honor to him! The example is thrilling! And be it remembered that he is applying in a spectacular and perhaps epochal manner what the Rev. Adin Ballou, a Universalist whom Count Tolstoy, the immortal Russian, denominated the greatest American he knew of, demonstrated successfully nearly a century ago at Hopedale, Mass. It was such brilliant leadership that stimulated the faithful yeomen of this region to whom we now pay our tribute.

*The first so-called "total abstinence" body in this country was the American Temperance Society, 1826, and it had this curious clause: "Any members of this Association who shall be convicted of intoxication shall be fined two shillings, unless such act of intoxication shall take place on the Fourth of July, or any regularly appointed military muster."

II

Let us honor our predecessors for their efforts towards increased denominational efficiency.

The records indicate that when this Association began there were no Universalist "church" organizations anywhere in the region. The meeting-houses that had been erected in a few localities indicated a loosely formed "society" of people banded together for the support of preaching. Services were usually at intervals of some weeks. The people were limited in means. The "poor" man of to-day is far better off in almost every way and has greater possessions than was the case with the "rich" man of a hundred years since. Ministers of the faith were few, and with the hindrance from other sects progress was difficult. Added to this was an assertiveness of opinion and an independence of action on the part of our own saints that hindered full co-operation and retarded progress.

Many wholesome discussions to enhance the cause are noted. Certain prerogatives of the Association, such as ordaining and transferring ministers, were given up. Devout souls longed for methods that appealed to and developed the higher spiritual endowments. The name "society" had been adopted as against the name "church" apparently through fear of over organization, but it was recognized that a society seemed to encourage secular attitudes equally with religious, and the agitation for spiritual fellowship, with the ordinances of baptism, the Lord's Supper, and emphasis upon higher experiences, at length won.

The first real "church" to be organized was in 1860 at Hopbottom, the next at Fleetville in 1866. Brooklyn dates from 1868, Gibson 1869, and Nicholson 1877. At Scranton we have the baby church of this Association, the first preaching there having been in 1867 by the Rev. Moses Ballou. The present church body dates from Dec. 14, 1887, when All Souls Church came into existence, a name later changed to the John Raymond Memorial.

It has been amply proved that for extending the spirit of the Master the "church" is far more adequate than the old time "society," and the pity is that its coming was so long delayed.

Education as the hand-maid of religion was constantly asserted by the early Universalists in all sections of the country. The public school system was then undeveloped, high schools and normal schools being unknown. Academies, institutes and seminaries abounded among other religious bodies, but Universalist children studying there were subject to the inculcation of repugnant doctrines. So arose the agitation for Universalist centers of intellectual instruction.*

*At first our Association seems to have been a bit hostile. The minutes of 1835 have this: "Whereas, the subject of a Universalist Theological Seminary was agitated at the last session of the U. S. Convention at Hartford, Conn. . . .resolved that we regard the establishment . . . at variance with a wise and judicious policy."

Minutes of the annual meetings carry numerous recommendations for Bible study in classes regularly formed for that end, to meet Sundays or in mid week as most convenient. Then came the movement for the "school of religion" on Sunday. While the famous Universalist layman, Dr. Benjamin Rush, before mentioned, had been one of the founders of the first Sunday school in America at Philadelphia, back in 1790, and the first distinctive Universalist school had appeared in 1816, also in Philadelphia, there were no such schools ninety years ago among those of our faith in this vicinity. The need and the benefit, however, were soon discerned and a campaign for the better mental culture in things religious soon resulted in flourishing Sunday schools, as they state, "to enlighten the mind of youth and advance life-giving principles."

Added endeavors in the form of lecture-sermons by competent ministers in all the school district followed. The teaching preachers went forth practically at their own expense.*

Such was the spirit of our people in those creative days. There seem to have been in 1834 but two Universalist educational institutions, Westbrook Seminary in Maine and Clinton Liberal Institute in New York. Soon, however, others began to spring up East and West. Many lasted but a brief period and yet served their day and generation. Within three decades all of our present institutions of learning had been founded, Lombard College in Illinois in 1851, Tufts in Massachusetts in 1852, St. Lawrence in New York in 1856, Goddard Seminary in Vermont in 1863, Dean Academy, Franklin, Massachusetts, in 1865.

At first small and struggling for existence, these schools have endured and become mightily influential. The latest report at hand indicates that they now have over 500 professors and teachers, of students more than 4,000, and assets of about $8,000,000.

The same spirit of achievement gave us later our present machinery for effective ministry in many fields. It was in 1869 that what is now our Women's National Missionary Association began, the first national body of women ever formed in the United States. The National Young People's Christian Union came along twenty years afterward. Our mission work in Japan was inaugurated in 1890. These with the General Superintendency (co-ordinated with state and district superintendents), dating from 1898, the General Sunday School Association, a more recent and most valuable creation, as well as our philanthropies such as the orphanage for children, the Bethany Union for young women, homes for the aged and indigent, and other benefactions, are but fruit from the branches of the same vine that nourished, stimulated and empowered our fathers and mothers of this Association in the valley of the Susquehanna.

*From the minutes of 1834: "Each member of this society shall pay the sum of fifty cents per annum for the purpose of employing a preacher to dispense the Word within the bounds of this Association. $1.00 shall be allowed for every sermon thus delivered." Sermons prepared and delivered at $1.00 each!

III

Finally, let us prove worthy of our Universalist ancestry, by putting such devotion, zeal and generosity as was theirs into our denominational enterprises of to-day.

The quota called for by our Conventions from the local churches is written in larger figures than ever before. It ought to be so. The costs of even modest forward movements have greatly risen. Our executives are rightly aspiring for attainments worthy of our faith and our history. New and needed equipment in our own Capital at Washington, D. C., and in the capital of Japan at Tokyo, in the way of appropriate buildings for increasing responsibilities, together with adequate support of our missions, superintendents and teachers at home and abroad, make necessary the campaign for the second million of dollars, and this has now been assigned to the churches. Rather it has been assigned through the churches to every member of the congregation and every isolated Universalist who is worthy of the faith he cherishes. It can easily be met, and will be met by increasing our contributions to things spiritual a mere fraction of the percentage we have increased them for things material, and even the things that make for pleasure. To figure it out is to be convinced and converted to the new advance. The only "heresy" that we are now in danger of is doubt in our own ability to mightily achieve for and with our professed principles.

The movement by our General Convention for a national director to increase social and fraternal efficiency in the local congregations has far reaching possibilities. The Rev. Charles H. Pennoyer of Boston has recently been secured for this endeavor. The manhood in all our churches should give him welcome. We need to learn how to reach out for men, and so serve the unchurched that they will be won to the better way leading to the larger life. A compulsion of good will that goes out into the highways and byways, and brings in those who will not heed the gentler invitation to the feast, has abundant New Testament authority.

May my last word be an exhortation that we evince greater faithfulness to our faith and our fellowship. The faith and the fellowship belong together; it may be they will stand or they will fall side by side. "Modernists," so called, in various other Christian connections are teaching to some extent our principles. God speed them! But they can not be depended upon nor expected to successfully promote the good news around which our fathers and mothers organized. For the most part they are strangely reluctant to admit the fact, even when pointed out, that much of what they now proclaim as "new" has been broadcast in Universalist literature for a century and a half. The "Fundamentalists" are in the vast majority in most denominations, and the "Modernists" have not yet specially evinced such love of the religious truth they hold as makes one willing to suffer greatly for conscience' sake. They are not likely, I think, to put their light frankly and fairly on our candlestick where it would shine resplendent, but to allow, with some protest of course, the "Fundamentalist" bushel of harsh doctrines to so cover it

over that the flame will be too dim for guidance in those churches or out.

Now is the time for us to combine for the "Christ Crusade" already proclaimed by our leaders and for which we have been eagerly waiting.

Like the Kingdom of Heaven, it will not come with mere observation. It will not be induced mechanically nor contrived by outward artifice; not by might of many committees, nor by the power of ingenious programs, "but by my spirit, saith the Lord."

Spiritual in its nature, our effective revival must be born of the spirit, the spirit of our individual prayers together, with the love and longing that follow the quickened consciousness of inflowing potencies. Give us these in the hearts of all members of this Association, and nothing can prevent our renewed zeal and power in human uplift, nor our growth of numbers and influence through years ahead. Given these and our crusaders for the Christ will be as invincible as the Universalist saint whose words ring down the centuries, "After the way which they call heresy so worship I the God of my Fathers."

And when the time shall come that as individuals our shadows lengthen toward the east, and we go forth to join the pioneers in the waiting home of reunion over there, the passing will be gladdened in the assurance that,

"Others shall sing the song,
Others shall right the wrong,
Finish what we begin,
And all we fail to win."

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, October 4

Thou mayst go blind, yet fair will bloom the spring;
Thou mayst not hear them, but the birds will sing;
Thou mayst despair, no less will hope be rife;
Thou mayst lie dead, but many will have life.

Thou mayst declare of love: it is a dream!
Yet long with love, my love, the earth will teem.
Let not thy foolish heart be borne so low,—
Lift up thy heart! Exult that it is so!

Gertrude Hall.

O God, we have heard of Thee with the hearing of the ear, but we want to know Thee for ourselves. We touch the outskirts of Thy presence, but we desire to see Thee face to face. We believe Thou art guiding our lives, but we want to feel Thy hand.

Sunday, October 5

Life as it is! Accept it, it is thine!
The God that gave it, gave it for thy good.
The God that made it had not been divine,
Could He have set thee poison for thy food.

Fear not the menace of the by-and-by.
To-day is ours; to-morrow Fate must give.
Stretch out your hands and eat, although ye die!
Better to die than never once to live.

Richard Hovey.

O God, who hast made all things, and orderest all things to fulfil Thy purposes, we whom Thou hast created to be free and choose the good, turn again to Thee; for our freedom is found only in Thy service, and there is no good that we desire beside Thee.

Monday, October 6

I live for those who love me, for those who know me true;
For the heaven that smiles above me, and awaits my spirit too;
For the cause that lacks assistance, for the wrong that needs resistance,
For the future in the distance and the good that I can do.

G. Linnaeus Banks.

O Father of mankind, whose mind embraces our multitudinous humanity, whose heart is wide to harbor all our race, who knowest all as a shepherd knows his sheep: let the knowledge of Thyself enter every mind, bringing freedom, forgiveness and faith to all the sons of men. We bless Thee that Thou didst give us being; praise Thee that Thou didst form us of Thy substance, thank Thee that Thou dost destine us to know Thy love.

Tuesday, October 7

I believe in the martyrs and heroes who have died for the sake of the Right;
And I promise, like them, to follow in my Reason's faithful light;
If my Reason errs in judgment, I but honestly strive as I can;
If God decrees my downfall, I shall stand it like a man.

Walter Malone.

O God, help us to trust, not in our knowledge of Thee, but in Thy knowledge of us; to be certain of Thee, not because we feel our thoughts of Thee are true, but because we know how far Thou dost transcend them.

Wednesday, October 8

"I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are."

O God of all wisdom, who knowest our needs before we ask, and art more ready to give than we are to receive: pardon our poor worship and the peevishness of our prayers. We have nothing we can offer Thee except ourselves, and that is less than nothing. Yet because Thou didst make us we yield ourselves to Thee, as we are, with all our struggles, our failures and our aspirations.

Thursday, October 9

"Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life,
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good."

O God, whose Spirit searcheth all things, and whose love beareth all things, encourage us to draw

near to Thee in sincerity and in truth. Save us from a worship of the lips while our hearts are far away. Save us from the useless labor of attempting to conceal ourselves from Thee who searchest the heart.

Friday, October 10

The time is short; the more the reason then
For filling it as full as it can hold
With thrills of beauty, yearnings for the truth,
And joys of love and labor manifold.
Then should it chance as we would fain believe
Life's glory waits us in some other sphere,
The first great joy shall be we did not miss
God's meaning in the glory that is here.

J. W. Chadwick.

Father of life, and God of the living, Fountain of our being and Light of all our day: we thank Thee for that knowledge of Thyself which lights our life with eternal splendor, for that giving of Thyself which has made us partakers of Thy divine nature.

Praise be unto Thee, O God Most High. *Amen.*

(The prayers for this week are all by the Rev. W. E. Orchard, D. D.)

The Ministry and Its Opportunities*

YOUNG men, the other day I was up in the President's office, and we were speaking for a moment of why more men did not enter the ministry. He said, "I think one of the chief reasons is that they do not really know what the ministry is or what its work is;" and I believe he is right. The modern system of the study of law and business is the "case" system, and now I am going to offer myself as a "case" and put myself up for an illustration. In other words, as I look at you I say to myself, "What would I, when I was in college, have liked to have a man who had been in the ministry a good many years say to me?" That is what I am going to try to do.

During my freshman, sophomore, and junior years, I had no thought of entering the ministry. I was an ordinary, average Harvard student. In rank I stood near the middle of the class. I was a member of several clubs. I was conscientious and brought up in a religious way. As the senior year opened, I began to wonder what I was going to do in life. The main motive was, "Where can I put my life where it will do the most good?" Being in doubt at the close of the senior year, I took what would be now known as a post-graduate course, and I am in the "Harvard Alumni Directory" as a post-graduate student in the year 1871-1872, before the post-graduate department, I think, was organized. In this way I had time to think things out.

What was there for me in the future? I had the best business opening that any man could ask for. I was of business stock for two generations back. Had I gone into business, I would have entered a very successful firm, which has to-day, I think, the largest mill accounts of any firm in Boston, and, having passed these years usefully as a business man, I should have retired by this time with a pretty large fortune. There was everything in my makeup leading me to business. All the talk at home had been business. But, partly through the influence of Phillips Brooks, the ministry began to get a grip on me and I could not shake it off. The question persisted, "If a man really wants to put his life where it will do the most good in this generation, where can he put it?" My final answer was, "In the ministry." It was not that I entered the ministry because I wanted to, so much as it was because I could not help it.

I had none of the qualifications to make a helpful minister. I could never make a speech at school. In the Hasty Pudding Club I could make up very well as a woman, but could not work off more than three or four lines of the play. I could not forget myself on the stage or platform. I had never visited a sick person, never been in a tenement, or entered a hospital, never stood before anybody with the idea of offering a prayer, or anything of that sort. There was nothing that encouraged me to think I was going to do even average service.

Then, as I was looking towards the ministry, I thought that I would take a few lessons in voice culture. I went to a teacher who, having tested my voice, said, "What have you been doing?" I answered, "What do you mean?" "Why," he said, "you have smashed your voice all to pieces." "Well," was my response, "I have been through college." "You can never be a public speaker," was his cheerful warning. When I started for the ministry, that had to be obviated and my voice rebuilt.

I decided upon the ministry simply on the basis that Christ was my leader, and God was my heavenly Father. My theology was very simple; indeed, I had no interest in theology. I was just a boy. Then, in order that I might know how the other half thinks, although I was brought up in the Episcopal Church, I went to the Congregational Seminary at Andover. It was then situated on Andover Hill, not in Cambridge. Most of the students there came from freshwater colleges; they were a different kind of crowd from any that I had ever met, and I tell you I was awfully lonesome. I was cut off from my friends who were down in State St. and Wall St., who lunched together every day, and belonged to clubs, while I was up there with those young men who had not yet shaken the hayseed out of their hair. It was lonely business. It was my first experience in getting out of my own social group; but I found that those fellows had stuff in them—better stuff than I had.

Having been ordained, I went to the city of Lawrence, and was there for eight years. Having been brought up in the home of a capitalist, I had no conception of the wage earner's point of view, no knowledge of the life of a mill hand. While my friends in business were making or losing money, dining at the clubs, and going to dances, I was moving in and out of the tenements of the working people. It was

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interesting, however, for I was learning their point of view, discussing the question of the weekly or the monthly wage, child labor, drink, immorality, all kinds of problems; and I tell you I was working hard.

One came across all kinds of new experiences. I remember very well the first real, total-abstainer, temperance worker that I ever met. She was a good Methodist woman, who came to me one day and said, "I believe that you are the new minister here." "Yes, madam." "Well, I have a pledge that some of the ministers have signed, and I want you to sign it. Then I want to go to some poor drunkards and get them to sign it." It struck me as so absurd that I said, "Madam, unfortunately I am a drinking man." "Well," she said, "I will never tell anybody." Then I continued: "I have in my pocket the pledge of a man to whom I was called a month ago, who in a drunken frenzy had torn the hair out of his wife's head, some two or three inches of it. I got him to sign this pledge when he was straight; it lasts for thirty days; and now I am going down to get him to sign the pledge again. I do not think it makes any difference to him whether I have signed the pledge or not." This may be commonplace, but it was all new to me. I had never been in that kind of company.

I learned very quickly what a limited experience most of my friends were having who were down on State St. They thought that I was a narrow-headed man because I was in the ministry, and that I was getting more and more hidebound. They did not know my varied job. During those eight years I was living among working people, getting their point of view, and it was a mighty interesting life.

As for preaching, pastoral care, and all that sort of thing, that came in, but there again it was awfully hard work. I never went into the chancel or into the pulpit, for ten or fifteen years, without shaking, I was so scared; and when I got through my preaching I felt I was such a fool in trying to do it that I always took a walk on Sunday afternoon to get the morning service out of my system, so that I could take the evening service. As for learning to preach, I used to write my sermons, as most men did in those days, but gradually came to preach without notes. I used to preach my sermon without notes straight at the wall of my study two or three times over, out loud, before I dared to go into the pulpit—scared to death. I remember that just in the midst of one of my first extemporaneous sermons, I saw up in the back gallery a young girl who, I knew, was subject to epileptic fits. The thought shot through me, "Suppose she should tumble over." In five minutes we heard groans and a thud; she had tumbled. The congregation, much disturbed, turned around; my thoughts ran off the switch. "It is only a girl in a fit," I said, "we will sing 'Nearer my God to Thee.'" And by the time the hymn was over, the girl had been taken out, and my thoughts got on the track again.

I mention these trivial things because they go to make up life—life in the ministry. You meet different issues every moment, or every hour of the day, and it makes a man grow. When I hear my friends talk about the workingman's right to drink wine, I could not but size up their ignorance of life. No workingman drinks wine; he can not afford it.

I was then called to Cambridge, and had an interesting life here, devoting half of my time to Harvard and to theological students, and half of my time to the Cambridge people.

The point I want to make is this: Here I am, without any special qualifications for the ministry at the beginning, but by dint of hard work seven days in the week, morning, noon, and night, I have got where I am, and the success of it has been due to the fact that I believed that, as God was my Father, and Christ my Saviour, and man my brother, it was my business to forget the difficulties and trivial sacrifices and not worry about this, that, or the other thing, but hold the job and carry it through. That is what makes a man helpful in every calling, but especially in the ministry.

Now, I have talked too much about myself, but I wanted to give you simply one case, for there are hundreds of others like me. I may tell you of a few before I get through.

Next I want to mention four or five features of the ministry which make it a very interesting calling. In the first place, it is human. It deals with men and women and children. Do you realize that when you open your morning paper you seldom see on the front page a picture of a building, but you see the portrait of a man or a woman? They may be reputable or disreputable, but they are human critters, and the people are interested in human critters. If a man is nothing but a grammarian, he had better keep out of the ministry; but if he is interested in men, women, and children, and if he has the right spirit, there is his opportunity. Every hour of the day a new problem arises in regard to some one, some one in trouble, some one in a hole, some one in temptation—over and over again, but every time with a new slant. We get into the human touch. A lawyer can go through life and seldom speak to a child; a business man may go through life and never know what cheer a crippled boy can shed about him, or never come into touch with the pathetic side of life. It is the variety of human touch all the time that keeps one alert and conscious that there are untold possibilities of usefulness.

Why, you take a Sunday school, just an ordinary Sunday school of two hundred and fifty children, and think of what there is in that Sunday school in the way of opportunities, of making friends, of leading the boys. I remember being introduced to the mayor of one of our large cities a while ago. "You don't remember me, Bishop?" "No," I said, "I don't." "Don't you remember little so and so, who smashed a window in Sunday school about forty-five years ago?" I said, "Yes." "Well," he said, "I am that boy." He was the son of a mill hand, just like anybody else. But all those things kindle interest, keep one alert.

Another suggestion. The stock in trade of a minister is his own character. That is a very stimulating fact. What a man is, is the test of his capacity as a minister. Everything that leads towards his own development makes him a stronger minister. He may go to the play, he may study theology, he may read a novel, he may play golf—whatever he does is building up his character, and that is his stock in trade.

To refer again to other callings, noble as they are, a lawyer can be a consummate advocate, a wonder with a jury, but he may be a perfect brute at home and be just as good a lawyer. A business man may have remarkable business capacity and success, while at the same time living an impure life, but as a business man he may still stand high. A minister has got to be fine all the way through, in his home, in his off-moments, all the time. To be sure, if one is conscious of it all the time, one might be under somewhat of a strain; but have you ever thought how a man, a lawyer or a business man, may get a little full of liquor some night at dinner—unfortunate, passed over; a minister is dead, and rightly dead. The public are mightily censorious about the ministry, and it is lucky that they are. It is good for the ministry, and it shows that people have a high conception of what the minister ought to be.

Why, it even affects your manners all the time. I can not go to New York and sit in the subway train while a woman is standing in front of me, because somebody in the subway may know who I am, and, if I do not show courtesy, somebody will hear of it. I remember one Monday morning going up in an elevator. The elevator boy was very stupid, and I was about to let out at him. Fortunately, I said to myself, "Keep your mouth shut." And as I went up, the boy said: "Good morning, Bishop. I am so glad to see you. You confirmed me last night in St. Andrew's Church."

What I am after, therefore, is that the nobility of the ministry is in the fact that the true minister and his equipment are the man himself, his spirit of consecration, his patience, his high-mindedness, his sense of justice, his sympathy. All these things make him the minister, and for the lack of any one of them he is liable to be a failure.

Another common conception is that the ministry is a narrow calling, and that men get narrow by entering it. My own feeling is that any calling will make a narrow man narrower, and a vigorously developing man bigger and broader. But given the average man in the ministry, I believe that there is a pressure on him to broaden his interests exceeded by no other calling. The pressure is on him to broaden his interests, because his interests are as broad as humanity. Even though his study sends him into a little village, if he is a man who has in him the capacity of growth, he will grow into recognition in that village. I had a cousin who was the chief marshal in his class, a beauty in figure and face, a singer, a soldier in the Civil War, the idol of his class. He passed forty years as rector in a country village in Massachusetts. He became the idol of the village; he was the friend of every one up and down the valley, and when he died, the village and the valley mourned. Compare that life with the life of any of his classmates. Some of them became rich, others became renowned, and they all deserved it; but did any one of them have a higher reward or have a better time in life? For one of the most gratifying elements in life is the consciousness that we are needed, that somebody is going to miss us if we drop out.

Think of the minister's breadth of interest, for instance, in the town. The minister naturally drifts towards being a school committee-man, trustee of the library, friend of the doctors, one who is looked to for wisdom or for advice, well known by the children, called upon in emergencies, with all kinds of interests, administrative, spiritual, philanthropic.

I think now of two men, young fellow-classmates. One of them went into a broker's office. He is there now, doing good work as a broker, making his way. He is much interested in the study of the railroad systems and the bonds which he sells. He is the treasurer of a charitable society. His circle of acquaintance, I should think, might be perhaps two hundred like-minded, like-thinking, sympathetic friends. Then I think of his classmate who entered the ministry, who, to be sure, has lost many of those social pleasures, but he is the friend, the leader, and the adviser to-day of three thousand people. They look to him. Think of the enormous difference that there is in the capacity of usefulness and in the breadth of interest.

The minister may be a teacher. One comes to mind whom I knew soon after he graduated from Harvard. He might have gone into business and done very well. He has never been a head master, just an assistant master, but he has the affection of hundreds of boys, and he has the satisfaction of knowing that he has guided the lives of hundreds of influential men—a great satisfaction, a very happy life. True of headmasters and scores of teachers.

Here, for instance, is another fellow—these are all Harvard men—orator of his class some years ago, who went through the Cambridge Theological School and decided to go into a mining camp. I got him a place at the City Hospital for three months to learn to be a nurse, so that he could do something in the mining camp. He went out there, worked for two or three years, came back to Fall River, became a power in Fall River, went to Chicago, became one of the leading Episcopal clergymen in Chicago, then Bishop of Spokane, and is now in Detroit, Bishop of Michigan.

I remember a little fellow turning up at my house one time. "Well," I said, "I wonder what this little runt of a fellow can do." He was a sophomore then. He came to ask me something about the Christian Association. Each time he came, he was more alert. He became the secretary of the Christian Association. When he graduated, he was for a while the secretary of the Mid-West Christian Association; then he entered the ministry, decided to go to China as a missionary. About three years ago I was in Baltimore and went to breakfast with Dr. Welch, one of the leading physicians of this country, who had just returned from a trip to China, where he had been to help found the great Rockefeller Medical School. It was because of that that I went over to breakfast with him, for I wanted to know what he had found in China. He said to me, "Bishop, do you know a man named Roots over at Hankow?" I said, "Yes, he is one of my boys." "Well," he said, "it seems to me that he is perhaps the leading American statesman in China." And that was the boy that came to see me in the sophomore year.

The ministry, to my mind, can make better stuff out of a man than any other calling because of this: That he has, if he be really a consecrated man, that

spirit which concentrates all his faculties upon his job. When a man went into the army, he dropped the other things and gave himself to preparing to meet the enemy and defend his country, and he grew. The surprising thing to me is how commonplace men develop under the work of the ministry; they may not become great, but they do their job well. If a man leaves college, and without definite aim moves here and there, he does not get anywhere and he does not grow; but if he is clear in his own mind as to what he is going to do, then all the forces gather about him, and he grows. That is the note of the minister's career.

Another, and the last, qualification that I have is this: That the minister gets in his leverage at the most effective point. A doctor goes to a man in a hospital who has broken his leg in a drunk, and mends his leg, and the man may go out and get drunk again. He has not mended his character. A minister's business is with character, to try and mend a man's soul. Of course the physician and the lawyer are, both of them, in noble professions. My own feeling is that the profession of medicine is next to the ministry in its, what I may call Christian, opportunity, but the man who is a minister has as his business to strike at the springs of character. If he is good for anything he is not content with social service, he is not content with running boys' clubs; all those things may be well, but his job is to get not only under the skin of a man, but right into the heart of a man and make him in Christ's name a man. Young men may not realize that they have that power in them, but it will grow in them if they have the right spirit and the right stuff; and now and again a spiritual force that is in one springs into service and enables him to remake another man; and that is worth something.

A few days ago I was out in a neighboring city, and a lady who spoke to Mrs. Lawrence said she remembered with great gratitude when I was in Lawrence. I said, "Who was she?" On hearing her maiden name, I remembered that her father was a drunkard and the family always out at ends. I had, however, something to do with that little girl and helped her. I had lost sight of her for forty years, and there she is, bringing up a family. This is one of the rewards of the ministry. Those things crop up. Amidst a thousand efforts, it is a satisfaction to know that now and again one strikes deep, and does something that is worth while.

There are drawbacks to the ministry. I will mention only two or three of them. In the first place —there is no question about it—you have got to give up something. After all, however, there is nothing that is worth having that you don't have to give up something for. To me the most pathetic part of it is that there are so many fathers who are so tender about their boys that they do not like to encourage them to go into a calling which involves a good deal of sacrifice. They want them to be about as comfortable as they have been through life. There are young men who are being held back by their fathers.

President Eliot said the other day in response to President Lowell's beautiful address upon one feature of his character—courage—"It never occurred to me that I had courage. My habit has always been to have my eye on the main thing, the object that I wanted to attain, and in moving towards that I have met obstacles, criticisms, and sometimes hostility, but I did not realize that this took courage, for I always had my eye on the main thing."

We talk altogether too much about sacrifices in the ministry. What we want to do is to have our eye on the main thing; and, having put your eye on the main thing, the incidental sacrifices do not amount to anything—we are ashamed to mention them. I remember that when I told one of my friends in the senior year that I was thinking of going into the ministry, he said to me, perfectly unconsciously, "Why, you would have to leave Boston, wouldn't you?" Awful thought! Think of the civil engineers that are going through South America and everywhere around the world. It is the having the eye on the main thing.

The sacrifice is not in big things, but in little things, the social and local. One of the loneliest feelings that I have had often is that on Sunday I have had to be on my job, morning, afternoon, and evening, and a great many of my friends seemed to be having a mighty good time off in the country. I don't like to be cut off from my friends, but that is a part of the job.

The salaries are small. I do not know of any man of average intelligence, tact, and consecration, who is not earning a living salary, but it is a small one. There are other men, who have not got tact, or consecration, or sense, or intelligence, who are not earning a living salary, and they would not anywhere else. Salaries are smaller, probably, than in most callings; they are smaller than they ought to be, but I do not believe it is that that is detaining young men very much. As Mr. Wickersham said in his address last week, any one who goes into public life will be much the stronger in it if he has something of an income of his own; and it is of great help, and I can say it has been of great help to me to have had an independent income, in order to enable one to do his work more independently and more effectively.

As to the difficulty of theology and creed—well practically, when you come down to it, I do not know much of anybody that is held out of the ministry, or turned out after he has once got in, because of his theology. Those things settle themselves. We may dread this, that, or the other limitation of doctrine, but if we really have once got the Christ spirit and we enter this, that, or the other Church, we find ourselves, with a reasonable interpretation, at home and happy in the church.

I have talked too long. I want you to ask some questions, and so I am going to stop with just reading this letter.

Four or five days ago I said to a young Harvard man, who has been in the ministry a few years: "I am going to talk to some Harvard fellows on the work of the ministry. Will you write me what you do on a given day? Do not give me your liveliest day, do not give me your dullest, but give me a good, hard-working day." I am going to read this to you. I want you to follow it, and note how many touches he has on human problems.

"To-day, for instance," he writes, "a fellow was staying with me who has been a missionary, and we

talked at breakfast. Got to my letters at 8.45 in the morning. Accumulation from the day before cleared up by 9.20, but not answered. Went over to a parishioner's whose wife had just died. Got flowers to take to sick. Made two sick calls on my way back, also a call on the wife of a man who had died that morning, and she was left alone, no blood relatives in the country. Home. Dictated. Tried to make up my parish paper. Lunch. Caller from the Canadian veterans for names to solicit contributions from. Studied out a little story to give to the children. Out in my machine. Four more sick calls, each interesting, with real human problems. Meeting of a publicity committee. Committee of the Associated Charities. Service at the mission in the afternoon with forty-three eager children, to whom I told my story. To the hospital, and four more sick. Supper. Boys' meeting started. School committee"—he is on the school committee of the city—"until half past ten. Signed and wrote letters till 11.30.

"This week I had several committee meetings, a boys' club meeting, Associated Charities, school boys, religious education, eight mid-week services, two out of town addresses, on the committee on study of weekday religious education, three funerals, one wedding, three baptisms of boys, thirteen, fourteen years old. Sunday I had ten services and eight addresses. Had to cancel one of each on account of my voice." One would have thought his voice might have given out before.

"Of course the human problems are the interesting thing. Within the last two weeks I have had two men in their early twenties, total strangers, walk in and say they wanted to join the church. One girl, married eight months, about to go to the hospital (maternity), whose husband died over night. Another girl assaulted by a man in a lonely house, mother of seven children died of heart failure in five minutes, boy writing of decision to enter the ministry, etc. You know how it is, so much to do. A challenge is on every side. And all the way along it is an inspiration to see how fine human nature is."

You can not call that a very lazy life, nor a very narrow one; but a very interesting one.

Gentlemen, I have talked longer than I wanted to or ought to. I want you to feel free to leave the hall whenever you want to, because it is getting late; but I should be very glad indeed of any questions.

Question: Bishop Lawrence, won't you tell us about the relative importance, in the minister's life, of preaching and other work?

Answer: I wish that preaching were made of more importance. The letter I have read shows that the man's work is not rightly proportioned. He needs more assistance of laymen and women, social workers, leaving him free to be in his study more, reading and working at his sermons. To be sure, he gets his sermons from his people, and that is a mighty good way, but more than that is needed.

I believe that there is to-day, and is going to be, a great opportunity for a man who has in him the ability to preach. Men and women can not go without the living word with the living man behind it. No radios are ever going to take the place. Hence I say if there are those here who have in them—I will not say the capacity to spout eloquence—but who have in them the enthusiasm to be Christian preachers, and will prepare themselves, there is opportunity. I do not like to talk about large parishes and small parishes, because small parishes are just as interesting as large parishes, but the great dearth to-day in the churches is preaching, and when there comes a preacher the people can not get into church for the crowd. Does that answer your question?

Question: Bishop Lawrence, do you feel like saying why you think it is that there seems a dearth of candidates for the ministry, or if there is a dearth, what it is that keeps young men out to-day?

Answer: There is nothing that I know on this or any other question that I am not glad to tell you if I can. I asked Dr. Thayer of St. Mark's School last week, "Thayer, what is your immediate reaction as to why young men do not enter the ministry?" His immediate answer was, "They do not think it is a big enough job." "Well," I said, "what do you think?" He said, "It is a big enough job, but they do not see how it is a big enough job." And that brings back President Lowell's remark, with which I began this talk, "Young men do not know what the job is." Dr. Thayer went on to say: "I can think of a parson who is doing excellent work in a village, but all that the boys know of him is that he turns up twice on every Sunday to read service and preach, and they occasionally see him with a fishing pole. and that is all they think he does. As a matter of fact, he is one of the most helpful and useful men in the whole village."

There is another reason, too. President Harris of Amherst once said to me some years ago: "When I was president of Amherst, I knew that there were young men in the different classes who would make good stuff for the ministry. Ministers came and preached to them, but did not touch them. So," he said, "I had the habit of watching the fellows, and in about the junior year would have my eye on six or eight boys who I felt had the stuff in them for the ministry; and I got each one of them in separately to dinner or supper and had a talk with him, told him about the ministry, interested him. And," he added, "I think more ministers came out from each class than those that responded to the preaching of the strongest preachers." It was putting the thing up to them personally.

Have I answered part of your question? I know I have not answered it altogether. As I know ministers, of course they are not paragons by any means, but they are as hard working a lot of men as any that I run across. Speaking for myself, like President Eliot I find pleasure in my work. My study is my dressing room, and I am on deck through the telephone from half past eight in the morning until half past ten at night, seven days in the week. I do not take a day off, but I distribute my day of rest through the week, and the variety of my work is restful. I try to be approachable to every one who wants to see me. This may waste a lot of time, but if one gets into the habit of concentration, as soon as the person has gone you take up your work.

Question: Bishop Lawrence, how would you explain the element of tact or diplomacy in the min-

ister's life in regard to certain controversial issues?

Answer: There are few things which to me are so mysterious as the very great weight that is and must be given to that element of tact. It is an ethical element. Professor Palmer, who is sitting behind you, could explain it to you. I have my own explanation. It is this: Tact is a great moral characteristic, the capacity of getting into touch with, of unconsciously putting yourself into the frame of mind of, the other man. If you know just how the other man thinks and feels, you will speak tactfully, not consciously, but because you know.

Now, coming to your question, my feeling is this: Given a man of sincerity, who is recognized by the community as really devoted to his job, and people will take almost anything from him. Most of the troubles that clergymen get into on account of their political, social, or socialistic views are not due to their views so much as to the way in which they express those views.

Coming back to the satisfactions and joys of a minister's life, I wish I could tell you about lots of fellows that I know all over the country. Of course as a bishop I have a broader acquaintance than many others. I have confirmed some 60,000 persons. They are scattered all over this land, and it is one of the gratifying things that, wherever I go, anywhere in the world, one of these turns up. Out in Portland, Oregon, a man coming along with bags in both hands drops them both. "Why, Bishop, I have not seen you since you confirmed me in Melrose. Now do come around and see my wife. You confirmed her at the same time." I was coming across the ferry at San Francisco one night in a heavy rain storm, and, as we approached the slip, a great big policeman was watching me. Of course he was there to help people off, but in the darkness and the storm I was startled by his words, "Bishop Lawrence." "Well," I thought, "for what crime of mine has this policeman been sent down here to me?" He called out: "You don't remember me, but you confirmed me. Don't you know?" So the welcome goes on everywhere. This is true to some degree of every rector, the unexpected meetings, the words of gratitude for deeds long forgotten.

I would rather have you ask questions, but if you stay here, I will keep talking all the time.

One thing I was going to say in the address was this. I lived in Lawrence for eight years. I realized that the laboring men have the mob instinct. They gather together, as you know, stand by each other, move quickly, often unreasonably. I came down to Cambridge, and to my surprise I found that the mob instinct and the quick and sometimes prejudiced movement of students beat out the working men over and over again. It is singular how waves of prejudice or half-reasoned enthusiasm sweep through a student body. It is very interesting.

Question: Is it possible to define the word "religion?"

Answer: That is a tough one. Religion to my mind is the conscious binding together of the human soul and God—binding together with spiritual sympathy. God is. God is my Father. I am a child of God; I can not prove it, but it satisfies me. I am a child of God; I speak to Him. He answers. There is a bond that binds us two, and if I am perfectly convinced that God is, and that He is all true, all pure, all right, all truth, there is nothing that can move me. "Here stand I, and I can do no other."

This religion is a tremendous force. It has been a force through history, and you can not get rid of it. It may break out in all kinds of queer and spasmodic and half-baked ways, but the fact is that the consciousness of man is that God is a power, and it is a power that this country needs. And there is where the work of the ministry comes in. A large part of what I have been talking about is service, because I assumed that you wanted me to talk along those lines; but you move among men to-day, even men who seem to be thoughtless, you read their thoughts, you find them in trouble or in temptation, and they swing back almost every time to the fact, "I wish to God I had been brought up in a religious way."

The Exploitation of Religion

Daniel Evans

THERE is an exploitation of the soil with which we are familiar. The farmer takes all he can from the soil without thought of those who may come after him and be obliged to get a living from that same soil. There is, also, on a far larger scale an exploitation of the resources of backward races by corporations and governments who get concessions and come into control of these resources, and instead of developing them for the welfare of these races exploit these resources for themselves. Exploitation then is the use of resources for one's own advantage, and not for the advantage of those who own them or who are dependent upon them.

In this sense there is also an exploitation of religion. There are persons who are interested in religion not for its own sake, nor for the sake of the institutions which exist to express its life and further its cause, but use religion to further their own interests. They carry over into the sphere of religion the same exploiting spirit and purpose that they have in their other spheres of interests. They see that religion means much and intensely to some people, and that it is a great personal and social power, and they think to harness this power to further their own special interests. Thus we observe in our day a commercial exploitation of religion. There are business men and capitalists who are considerably interested in religion, not however for its own sake but for the sake of their own commercial enterprises, the safety of their investments, and the contentedness of the working people. We have witnessed campaigns carried on with this purpose. It is sheer exploitation of religion, and the use of the Church for their own interests. In like manner, not a little of the "Christian Americanization" work is carried on not in the interests primarily of the immigrants, nor of the Chris-

tian religion, but of the Democratic or Republican Party, and to save these foreigners from the damning and dangerous heresies of Socialism. And every minister who has a sense of the social nature of the Christian religion and desires its realization in the affairs of the world is visited now and again by all sorts of reformers with their own pet and petty panaceas, and is urged by them to use his pulpit and church to further these reforms. They have no interest whatever in the primary purpose of religion and the Church; they would exploit it for the sake of their lesser purposes. And strangest of all, there is an exploitation of God Himself by some persons. They have no interest in God in and for Himself; they have no love of Him, nor desire to commune with Him, or to worship Him. Their only interest, certainly their primary interest, is to use God for their own purposes, to realize their own plans, and get their own desires fulfilled. Thus persons in sickness, or in distress, or trouble, or who are eager to get on, and to get up in the world, often have recourse to God, not for the sake of fellowship with God, but for their own ends. If God will help them, then they will think of Him; but if He does not help them for this specific interest, as they dictate, then they will have nothing to do with Him. This is an exploitation of God. Men only *use* God, they do not *love* Him.

Now religion demands to be taken on its own terms. The Kingdom of God and His righteousness are to be put first in one's life, and sought for their own sake. Religion is good in and for itself, *i. e.*, the fellowship of the soul with God is the highest good of life. It is the supreme end of life. It requires to be accepted for what it is, rather than for the uses to which we may put it. As Jesus refused to be made a king by the people to serve their political purposes, and thus would not be exploited, but demanded that men should follow him and serve the ends of God, so the Christian religion and the Church must refuse to be exploited, and demand that men give them first place, and make their business, their capital, their special reform, their own personal desires and interests subordinate to them and further their ends.

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GREAT BRITAIN AND IRELAND

J. L. Garvin in the *London Observer* writes of the Treaty of 1921 as follows:

"If the Treaty meant indeed a great and final act of moral reconciliation between Great Britain and Ireland, it was worth any risk. For this purpose Great Britain had gone to an almost insane extremity. The expected result was not to be. The object was not gained. The supposed moral bases on which the Treaty was signed never existed. It was assumed that in return for the immense concessions they had gained Arthur Griffith and Michael Collins would 'deliver the goods,' as the phrase went in that day of banal cliches under the Coalition.

"They could not deliver the goods. There was no great and final act of moral reconciliation. There was no generous response whatever. The assumptions on which Britain had made the Treaty were shattered and annihilated in a few weeks. Under de Valera's fatal influence the Free State itself was split from top to bottom.

"Against a vehement force of anti-British hostility there has never been any bold generous force of pro-British friendship. The pro-Treaty section has preferred to suggest that the King's sovereignty, after all, has no tangible effect. To vindicate this separatism in everything but name, the hope of reconciliation with Ulster had to be sacrificed as completely as that hope of noble friendship between the two islands which was the only object of the Treaty on the British side.

"The King can not visit the Free State. The loyal toasts are not given. His Majesty's head is removed from the Free State postage stamps. Juries are not sworn in the King's name. The form, 'On His Majesty's Service,' is eliminated from official correspondence. The monarchy, nominally a living principle and vital condition of the Treaty, is neither asserted nor defended in the Free State. The declared Republicans are carrying the case by the default of the other side. In these circumstances they are absolutely bound to succeed within a measurable period, no matter what is done or not done in connection with the Ulster boundary.

"As will be seen from this summary, Dublin has done nothing to attract Unionist Ulster, but has done everything to repel it. The Free State has preferred to work for Gaelic romanticism and the total alienation of the Protestant North instead of for Irish unity on modern terms, such as Parnell and the Redmonds conceived. The flag of the Free State is the tricolor—green, orange and white. The majority of the people of Northern Ireland, on the contrary, are as much attached to the Union Jack as is any American to 'Old Glory.' A far wider, colder gulf flows between the Free State and Protestant Ulster than existed when the Treaty of December, 1921, was signed. As yet there has been no Irish settlement and no approach to it. All the possibilities of the situation are not better than they were ten years ago and three years ago, but worse."

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THE PARABLES OF SAFED THE SAGE

The Parable of the Conquest of Habit

There came unto me a man, who said, I have forsaken all my Bad Habits.

And I said, What are they?

And he told me of all his youthful gaieties.

And I perceived that he had more joy in telling about them than he had in forsaking them.

And I said, How old art thou?

And he said, I am Fifty.

And I said, Thy Dear Delicious Bad Habits have forsaken thee; and now thou comest unto me and sayest, Behold, I have forsaken my Bad Habits.

And I knew that I had driven mine Arrow between the joints of His Harness.

And he said, Thinkest thou that Youth is a time for Bad Habits and that Reformation is a matter of Senility?

And I said, I have a good deal of respect for Youth. Most of the Youth of mine acquaintance are Pretty Decent Boys and Girls. They sit back in the Gallery of the Show and take a Superficial Pleasure in what Older Folk enjoy from the Bald-headed Row. And Youth is more or less Honest about it. It remaineth for Old Codgers like thee to create Virtues out of their Necessities, and get up in Prayer Meeting and Profess to have Forsaken the Sins that have Forsaken Them.

And he said, At least I am now safe from Temptation.

And I said, Thou art perhaps one-half as safe from temptation as was Anthony in the Desert. In my experience, men are safe when the Undertaker hath covered them to a sufficient depth so that if they dig out it is shorter to go on down and emerge Face to the Fire.

And he said, Thou art a Grim and Cynickal old Fraud. And thou couldest not know all these things so well hadst thou not thyself been as bad as thou accusest me of being.

And I said, I admit nothing of all thy vain and foolish talk. One may learn of the show from the Bill Boards, and know all that he needeth to know of evil without doing any of it. If I know something of the ways of the World, it is not thy Business to inquire how I learned it. But this I know, that when a man thinketh he is safe from temptation, that is a good time for him to be on his guard.

Understanding Our World

Holland

In Holland to-day everybody talks about the bad times, the slackness of business, and the financial retrenchment policy of the Government. According as a Dutchman belongs to the trading class or to the ranks of officialdom, you will hear him complaining that the schemes for public economy are not drastic enough, or that, on the contrary, they are too drastic. But in all circles they form an absorbing topic of conversation.

The war hit Holland hard. The country has overcome dangers of a poltiical nature with astonishing success. It was no mean feat to preserve neutrality in the very midst of a world seething with war and passion. Holland achieved that feat by clinging tenaciously to the tenets of international law. After the Armistice, again, no voice was raised more deliberately and more distinctly on behalf of law than that of Holland when she refused the surrender of the ex-Kaiser. Relations between Holland and Belgium, the one black spot in the Dutch picture immediately after the Armistice, have improved considerably, and altogether Dutchmen have reason to be proud of the way in which the foreign policy of the country has been conducted.

Jonkheer van Karnebeek, who has been Foreign Minister since 1918, has described his policy as "a policy of independence," and the word is justified.

Economically the country has not progressed so well, and the financial situation is the one thing that politicians are worrying and fighting about. In the late belligerent countries it is not generally realized that the war period involved neutral Holland in such heavy expenditure that her public debt was nearly trebled; it has risen from 1,115,000,000 guilders in 1914 to about 3,1000,000,000 guilders now. (The par value of the guilder is 12.107 to the pound; it is now about 11.60.) In itself this is not too heavy a load for the Dutch people to carry, but on top of the sudden growth of the public debt, as a result of extraordinary war-time expenditure, bold schemes of social and educational reform were rushed through and heavy claims laid on the Public Exchequer, which are difficult to meet now that the lean years have come.

In 1914 the Minister of Finance budgeted for an expenditure of 259,000,000 guilders; in 1924 for 736,800,000. Education figures in this total for no fewer than 155,330,000 guilders, as against 35,488,000 in 1914; labor has risen to 53,966,000 from 10,383,000 guilders. And all the while revenue is falling off. Every recent financial year has closed with a deficit, although, fortunately, the amounts are decreasing. It is small wonder that public opinion is crying "halt!" Painful though the task must be, the State must severely restrict its sphere of interests and its activities. The possibility of the unemployed being thrown back on the Poor Law is under consideration. Education, the most expensive of all Government Departments, is becoming the main subject of public economy. The housing scheme, which has cost the State over 700,000,000 guilders since 1914, has been stopped. All salaries paid by the State are to be cut by 10 per cent and ultimately even by 20 per cent.

The optimistic policy of the years after the Armistice undoubtedly deserved a better fate. Dutch housing schemes, for instance, were in many respects admirable. The State assisted the municipalities and recognized building associations with loans for the building of workmen's dwellings and with annual grants to enable them to keep the rents at a low standard. It did so on a lavish scale at a time when prices had soared to a great height and when the average loan needed for the building of a house was 7,000 guilders, and in 1921 even 9,000 guilders, as against 2,260 guilders in 1914. In the three years 1919-1921 about 61,000 houses were built in that way, and the loans with which the Government assisted, apart from the yearly grant to make up for the deficiency of rents, amounted to 475,000,000 guilders. (The total of workmen's houses built in the ten years from 1914 to 1923 was 122,538.)

It is unfortunate that so much money was spent at a time when building was economically most unsound. But Holland did, at any rate, grapple with her housing problem, and not only is the scarcity, which was very bad at the end of the war, practically made good, but the type of house supplied is excellent.

During the last year or two prices generally have dropped considerably, and if building subsidies have been stopped, it is also because economic building has again become possible. This development is a healthy sign.

Some of the worst difficulties which Dutch economic life has experienced are directly attributable to unrest in the German hinterland, on the prosperity of which Rotterdam is particularly dependent. The restoration of more peaceful conditions in the Ruhr district and the stabilization of the German mark had an immediate effect, and the great port is again active after a period of unexampled slackness.

Shipping, the trade which of all is most sensitive to the general economic conditions of the world, is still far from prosperous, although the period of enormous losses seems to have closed.

Horticulture, too, which is one of Holland's finest skilled trades and an important item in the scheme of Dutch economic life, is feeling the effect of Germany's renewed ability to buy. Fruit and vegetables and bulbs are again exported in large quantities to the East as well as to the West. There are other bright spots in the picture, none brighter, perhaps, than the return of prosperity in the East Indian Colonies. The Dutch East Indies Budget has been balanced, and shares of the plantations and other concerns in which so much Dutch capital is invested are steadily rising.

Yet the fact remains that Holland has been living above her resources. The financial difficulties of the State are not due, as is the case with so many Continental countries, to its having shrunk from imposing taxes. Taxation in Holland is no less high than in England. The income tax, moreover, presses on a far larger class of people, incomes being exempt only up to the amount of 70 pounds. So heavy is the load of taxation on business that it is generally mentioned as one of the great obstacles to a revival, and it is argued particularly that it stands in the way of that formation of new capital which the economic life of the country needs.

Stringent public economy, then, is on all sides admitted to be the over-riding need of the country. To carry it into practise falls to the lot of the same Government as was in office during the spacious days of 1919 and 1920—a Clerical Coalition Government composed of members of the two Calvinist Parties and the Roman Catholic Party. It may be surmised that the Government will not soon be disturbed in their task of putting the country's finances in order, and, in fact, there is little enough about that task to attract competition for the honor of carrying it out.

Every one is now waiting to see how Ministers will acquit themselves. There is among their plans one which may cause political squalls. It is a new tariff law, raising the general tariff of the country for professedly fiscal purposes from 5 to 8 per cent. The free trade tradition is strong in Holland.

In any case, the Minister of Finance occupies the center of the political stage. Mr. Colyn, an ex-director of the Royal Dutch Petroleum Company, is the leader of one of the Calvinist parties, and is looked upon as the great driving force behind the Cabinet, and belief in the reality of his intentions for the reduction of expenditure is sufficiently strong to keep the guilder at its high level. Taking it all in all, the situation of Holland is still difficult, but there is not the slightest reason to despair of the future. Whenever the world around her returns to normal ways, Holland will be found ready to resume the interrupted progress.—*London Times.*

Home and Children

THE FLIGHT OF THE BIRDS

Yes, I hear them calling, calling, as they take their southward flight,
Hear them call to one another through the reaches of the night,
Each one faithful to his fellow, every sound a note of cheer:
"Follow, brother, courage, follow, day is near."

Dim beneath them lies the landscape, stretching mile on mile afar,
Cloud and tempest is their pathway, only here and there a star;
Fields and forests, towns uncharted, unremembered cities sleep,
And beyond, in dread and darkness, rolls the deep.

Yet undoubting and undaunted speeds the migratory throng,
Every heart a throbbing purpose, not a bird without a song,
Sure that He who wakes and watches, certain He whose love alone
Makes a bird and gives him pinions, guards His own.

O my brothers, ye who journey, pilgrims on a common track,
Are ye counted less than sparrows that ye cheer and courage lack,
That ye speak no word of comfort, dare no deed for others done,
Live and die alike unfellowed, one by one?

And when dark beneath you stretching lies a wild untraversed way,
Land and sea and sky in shadow, life itself in disarray,
Know ye not a steady purpose throbs your tangled courses through,
And that He who keeps the sparrow, cares for you?

L. O. Williams.

* * *

ACTAEON, THE WHITE-TAILED DEER

WHEN Forest Kimton, a guide in the Blue Forest region, looked through his field-glasses and saw a lithe, sinewy, white-tailed doe on the side of Croyden Mountain, it was such a common sight that he at first paid her no special attention, but when he saw that she was running to and fro in a very peculiar manner, he was so curious that he started up the mountainside to see what was the matter. Mr. Ernest Harold Baynes, who writes such fascinating stories of wild animals, tells in *Nature Magazine* (Washington) what the guide found in most pitiful plight on the grass:

When he arrived at the ledge the doe had disappeared, but he found a little spotted fawn lying in the grass just over the ridge. It arose on three legs; the fourth was broken below the hock. A narrow fissure in the ledge, with a few short, brownish hairs clinging to one side of it, told the story. While following his mother the little fellow had stepped upon some leaves which hid the fissure, his leg had gone down, to be wedged between the narrow walls. The sudden jerk which freed the imprisoned limb had broken the delicate cannon bone, and at once he was bereft of half his tiny might. That was why he had lain down; that was why his anxious mother had run back and forth and attracted the attention of the guide. Now he stood there, wide-eyed, trembling and, crippled though he was, in another moment he would have made a frantic effort to escape. But the guide was used to the ways of wood folk, and with a single sweep of his strong arms he deftly captured the wild baby before him and carried it off, lest it be devoured, perhaps that very night, by the first hungry fox or wildcat which chanced to pass that way.

Kimton returned to his cottage and placed the patient in a narrow wooden box, where most of the time it stood quietly, and where from time to time it was given milk from a bottle. The little fellow did not struggle or attempt to use the broken leg, which hung down in an almost natural position. In a few days the broken ends of the bone had knit perfectly, and the little black hoof was allowed gently to touch the floor. Then Kimton took the fawn in his arms again, drove five miles over the mountain and delivered him to me.

At first we put him in the barn, where he occupied one of the stalls. We boarded it up to a height of four feet to resemble a "loose box." He was still rather lame and at once lay down upon a bed of hay which we had provided for him. When he got up again he seemed better, and, as he was hungry, he let us know it by bleating gently and by looking toward us eagerly, with most appealing brown eyes. When I held out to him a milk bottle, he knew from experience that it contained his food, yet, as he took the nipple, he punched me vigorously with his hard little head, just as he would have punched his mother had he been taking his dinner with her. We named him Actaeon, and by that appellation he was known to all of us except the housekeeper, who always called him "Cuddy," a name suggested, I suppose, by the fact that after he began to graze and browse he spent much time in chewing the cud.

He was a wonderfully beautiful creature, says Mr. Baynes, and one never tired of looking at him. No wonder:

His glossy coat was reddish-brown in color, with striking white spots on the neck, back and sides. There was a white patch on the throat and a white stripe down either side of the neck. His legs, which were lighter in color than his body, were slender, sinewy and graceful, one of them only being slightly marred by a bunch of hard tissue around the point of fracture. But his most beautiful feature was his head. His large dark eyes were full of expression, and in combination with his shapely ears, which moved back and forth with every sound, showed pleasure, excitement, fear and other emotions, almost as plainly as a human face could show them.

The white spots, it would seem, were in the nature of concealing coloration. Conspicuous as they were when he stood in the barn, when he lay down in a shadow In the edge of the woods he might easily have been mistaken for a patch of white flowers. And once when he stood in a field of ox-eye daisies his legs and body seemed to melt into the background, and the white spots formed one of the hundred patches of bloom which strewed the landscape. He was no longer a deer, but a part of the field he stood in.

He had been with us only a few days when I found him trotting about the barn. I made inquiries to find out who had lifted him out of his stall. Apparently no one had done so, yet it seemed impossible that this baby, lately quite lame, should have cleared a four-foot barrier from almost a standstill. Yet he had done so, and when I put him back he proved it

almost at once by leaping out again with an ease and grace which gave promise of marvelous performances when he should have attained his maximum powers.

For a long time we fed the young deer chiefly on milk, the quantity of which was increased until he was taking three quarts a day. But as we gave him more and more liberty, and as he was thus able to pick up more food for himself, his milk ration was gradually reduced. Finally, when we no longer confined him at any time, we gave him only a pint of milk night and morning. But he did not forget that that amount at least was coming to him, and often, as we sat at breakfast, he would come to the window and, standing on his hind legs and with his forefeet on the window-sill, gaze at us so reproachfully that one of us was sure to get up from the table to feed him.

With the coming of autumn the white spots on Actaeon's coat began to disappear, and his thin reddish coat gave place to the much heavier one of grayish brown which was to be his protection through the long New Hampshire winter. He still came for his milk rations, but after he had had them he would wander off to browse on the leaves of shrubs and low trees, to nibble the grass, or to pick up fallen apples, of which he was very fond.

Usually he slept in the orchard, quite at his ease even when the thermometer fell to 25 or 30 degrees below zero. Often we would look out of the window and see him lying under an apple-tree in the falling snow; at least we would see his head, for the rest of his body might be completely buried. Sometimes his face would be sheathed in ice, and icicles would be hanging from his chin and eyelashes, but he would go on chewing the cud as calmly as a cow in a clover field on a summer evening. If we tapped on the window he would rise to his feet and stretch himself as if to take out the kinks. Then he would give his body a vigorous shake, sending the snow flying in every direction, and all brown once more he would come to the window and stand on his hind legs to reach a slice of bread held out to him.

In the early spring we decided to turn Actaeon back into his native Blue Mountain Forest, and this was an easy matter, for the fence of this great game preserve ran along the edge of our garden, whence we could enter it by a gate. So, into the forest he went, and with him a goodly store of bread, potatoes and other things which a deer will eat, for the grass had not yet come up and he had little experience in foraging for himself. For some time he did not stray far from the gate, and every day he could come back partly in the hope of seeing us, perhaps, and partly to eat the food he knew would be waiting for him.

In May, when grass and browse were to be found on every hand, Actaeon turned up his pretty nose at bread and potatoes and wandered far afield. It was seldom indeed that we saw him, and when we did, usually it was only to get a glimpse of him in the distance, and even then we were not always sure that it was he. But one day in July, when I was walking through the woods looking for an elk fawn, I caught a glimpse of red on the ground beneath a tree, and a moment later saw that it was a young buck deer. I dropped to the ground behind a knoll, and then, crawling to the top of it, I was able to examine him at leisure. One good look was enough to show me that it was Actaeon. When one is really familiar with an individual animal, it is surprising how different it looks from others of its species. However much Actaeon may have resembled his brethren when seen at a distance, I feel sure that, close at hand, I could have distinguished him instantly from any other Virginia deer.

I called to him in a low voice, and he started and turned his big dark eyes toward me. His ears were bent to catch a repetition of the sound and they caught it, for louder now I spoke his name, and then quietly arose from my hiding-place. Instantly he sprang to his feet, white tail in the air and nostrils dilated. He was about to wheel and dash away, when I spoke again and held out my hand to him. He craned his neck inquiringly, his tail dropped and switched nervously from side to side, and then he strode out to meet me. After advancing a few yards he stopped, shook his tail again, moved his head from side to side to make quite sure he was not mistaken, and then he came up and began licking my hands and the sleeve of my shirt. If possible he was more beautiful than ever. He had completely shed his winter coat and stood revealed in his bright red summer pelage, which, being thin, displayed his graceful sinewy form to its best advantage. His head was clean, smooth and beautifully modeled, with a look of refinement which was not present in the autumn or winter. It was crowned with his first antlers, already six inches long, and with their covering of "velvet" looking like stubby branches of stag-horn sumach.

For a while he walked about, nibbling the grass and the wild flowers, and then he lay down again. I dropped to the ground beside the little fellow, that I might stroke and admire him. In a little while I arose, gave him a pat by way of "good-by" and started for home. But he did not want to be left alone, and presently I heard the pattering of his feet behind me. He did not stick close to my heels, but stopped when it pleased him, to graze or browse. He never let me get very far away, however. Usually before I was out of his sight he would start after me. If I turned round I would see him coming at an easy gallop, leaping a stream if one lay between us and rising easily at every rock and bush which lay in his path as though he disdained to turn aside for one of them. And when he leaped it seemed as if he were not satisfied with merely clearing an obstacle; he would fling his lithe body far higher than necessary, and even give additional emphasis to his abandon by a final toss of his hind legs, as if to show that he still had plenty of reserve.

Actaeon followed me to the border of the forest, and after very daintily eating some candy from a paper bag, he turned and disappeared among the trees.—*From the Literary Digest.*

* * *

HELPING HIM ALONG

Reporter: "And in what state were you born, professor?"

Professor: "Unless my recollection fails me, in the state of ignorance."

Reporter (scribbling): "Yes, to be sure. And how long have you lived there?"—*Iowa Frivol.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Men of Affairs

J. Ramsay MacDonald: The Man of To-morrow. By Iconoclast. Thomas Seltzer. $2.50.

Calvin Coolidge: His Ideals of Citizenship. By Edward Elwell Whiting. W. A. Wilde Co. $2.00.

One can hardly compare biographies without comparing their subjects, and when one happens to have decided opinions concerning the men in the case, all one can do in fairness to his readers is to warn them in advance. This reviewer admires Ramsay MacDonald above all other men at present in public life, and considers him intellectually and morally head and shoulders above his fellow statesmen in his own country and elsewhere. Of Calvin Coolidge the reviewer entertains a different opinion, believing him to be honest, sincere, and more or less capable, possessing many desirable qualities, but in no sense of the word a great statesman or a great leader of the people. In almost every respect the two men are so much unlike that comparison seems vain, but as the leading figures in two great countries they may be considered together.

The books are not alike. Mr. Whiting has not tried to add another to the half score of biographies of the President. He has sought to reveal the principles of Mr. Coolidge by quoting extensively from his speeches. Iconoclast too has aimed to avoid ordinary biography, but he has written a kind of character study, somewhat after the manner of Gamaliel Bradford and Lytton Strachey. The Englishman is by all odds the better writer of the two, showing more insight and using a better style. Whiting writes clearly, but it is enough to say of his style that quotations from Mr. Coolidge stand out by comparison.

In the preface of his book Mr. Whiting says, "Some have discovered that substantial political philosophy which distinguishes him among his contemporaries and which arouses comparisons with the statesmen of preceding eras." But apparently he fears that not all have seen the President in just this light, and he devotes this book to the exposition of "that substantial political philosophy" to which he refers. Under such topics as democracy, law, the people's rights, obedience, patriotism, education, etc., Mr. Coolidge's views, as expressed in his speeches, are recorded. We learn that Mr. Coolidge believes that democracy is in accord with God's laws, that the government can not make people prosperous if they won't work, that citizens ought to obey the law, that labor can't get along without capital, that religion helps the state, that education is a good thing, etc. If this is "substantial political philosophy," Poor Richard was a great philosopher. This is what Mr. Coolidge calls common sense, but an unkind critic would be inclined to call it a bunch of platitudes.

Not only does Mr. Coolidge lack originality, he lacks the ability to get at fundamentals. In one of his speeches he said quite correctly: "It is out of the surplus of our efforts that progress is made. . . . What we call capital is the chief material minister to the general welfare of all mankind." But he seems to think that this is an argument against Socialism, as if Socialism against the present order were a case of no-capital against capital, whereas of course the real issue is the ownership of capital. Either he is deliberately misstating or he does not understand.

Occasionally Mr. Whiting records some very acute remark by the President, such as, "Laws do not make reforms, reforms make laws," but for the most part he reveals that Mr. Coolidge's mind follows the well-worn paths pursued by countless professional and business men throughout the country. Usually the speeches are clear and intelligible so far as they go, but sometimes they are practically meaningless. (See page 342.) Through all of them runs a strain of old-fashioned *laissez-faire* economics, well expressed in the statement that "whoever the owners, by the nature of things no power can prevent the capital invested in business enterprises from inuring to the public benefit." Mr. Whiting says, "We do not find him adverse to changes indicated by growth and experience." Possibly so, but we do find him strangely unable to see any indications of that kind. We remember, moreover, that just the other day he made the senseless remark that America wanted nothing to do with foreign economics. We recall also that in the first year of his Vice Presidency he fell a victim to the red hysteria, publishing a ridiculous series of articles in the *Delineator*. In short, Mr. Whiting's labored and heroic attempt to demonstrate President Coolidge's "substantial political philosophy" leaves us unimpressed.

To turn to the study of Ramsay MacDonald is a relief. Iconoclast gives us the outline of the Prime Minister's career, his boyhood in Scotland, his early struggles in London journalism, his entrance into politics, the dark years when his opposition to the war brought him ostracism, and his rise to the leadership of his Majesty's Opposition, ending with this, since the book was written before the Labor Party came into office. The record constantly reveals high idealism, tough moral fiber, and powerful intellect. One feels that here is a great world figure, a Christian statesman and a leader of men.

Because he is interested more in the man's character than in external events, Iconoclast devotes a chapter to discussing the various opinions concerning MacDonald. He is apparently not an easy man to know, and though a great orator he is reticent in his private relations. He is a scholar of note, the author of several standard works on Socialism. He reads widely, not only in economics and government but also in general literature. He writes well and sometimes, as in the memoir of his wife, with distinction. He is like Coolidge in the fact that he never tries to arouse men's emotions, preferring to appeal to their intellects. He is also like him in his reserve, the hills of Scotland having an effect not unlike that of the hills of New England. Only in such minor matters, however, is any resemblance noticeable.

Perhaps the finest thing about MacDonald is his war record. Like Lloyd George and Campbell-Bannerman, he was opposed to the Boer War, and like them he suffered a temporary umpopularity which soon lapsed. With keener insight than they, however, he observed the trend of England's foreign policy and knew whither it was leading. While the jingoes in both countries were crying for war, MacDonald was seeking to establish better relations between England and Germany, and when the war came he recognized that it was unnecessary and wrong. Though many men who agreed with him believed that there was nothing for them but to co-operate with the Government, he refused to serve in the Coalition Cabinet, apparently committing political suicide completely and beyond hope of resurrection. "A European war was a bigger fact than the ruin of his career or of any one else's. It might be the end of him. That was not the aspect that struck him." For years he was the most hated man in England, speaking only at the risk of insult and even injury, politically and socially ostracized. Yet he did not become bitter. He continued to work for the causes in which he believed, the causes of peace and justice. Withal he labored so industriously in the interests of the soldiers that he was recognized as their best friend. Perhaps few people will agree with him in the stand he took, but who can deny that his devotion to principle has been magnificent?

Equally admirable has been his attitude toward those Socialists who would encourage violence. He is not a one-way pacifist. Not only is he the staunchest opponent of revolution which the Socialist Party of Europe can boast, he is the strongest defender of government by con-

(*Continued on page 29*)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THE CELEBRATION AT CLINTON

The pastors and people of the Clinton church were most happy to entertain the Association Sunday, Aug. 31, for the special purpose of dedicating and opening the parish hall addition which now joins the church and parsonage with a room 23 x 45 feet.

Rev. L. P. Jones preached from the text, "Come, for all things are now ready." We build and prepare some things for ourselves, but the preparations God has made for us and the work Christ has done for us in a spiritual way make us most humble by comparison.

His bread was "to do the will of the Father" and to finish his work—and that is the kind of feast he invites us to partake.

Our chief joy is in the character of our great Host, and our "more abundant life" is to be found in participating with him as the "servant of all."

We have built this house not to serve ourselves but to meet a need of service to this community and to do a work for the benefit of the generation that is growing up around us.

After dinner served in the new room, the dedication took place The Scripture responses were read by Mr. Jones and the members of the congregation alternating, and then Mrs. Jones called the audience to silent prayer followed by prayer of dedication.

At the afternoon platform meeting, letters of greeting from Rev. J. L. Everton and Rev. Thomas Chapman, former pastors, and from Mrs. Ethel M. Allen, were read and received with much interest and pleasure.

Then there was a roll call of "The Cloud of Witnesses" by Dr. Hanson, and several of the selections given.

Solos were rendered by Mrs. Rozelle Royall, and "My Religion," by Edgar Guest, was given by Miss Norma Ward.

Mr. Lloyd Gurley, from Goldsboro, made a brief talk on how he had become a Universalist and the joy he found in this faith. This was followed by an address by Mr. O. L. Matthews, which closed the program, with the exception of the soliciting for funds to meet the balance due the building committee—about $540. The audience present included a large share of those who had already subscribed, but about $24 cash and $100 in subscription came in.

There is a growing conviction that we are to go forward from the service already rendered this community by means of our library to a greater part in the community life, winning our way, it may be slowly, but surely, by the principle, "He that loseth his life for my sake shall save it."

Ours is the smallest church in town, with the least financial resources and the fewest members and workers; yet we have undertaken and carried on this year an enterprise no other church has taken any interest in, and are meeting a demand of the community that the public is not yet mentally prepared to meet.

It is likely that out of all the children and young people who find pleasure and profit in using the books we are placing within their reach, through the kindness of our friends, there will be some who will learn to respect the faith and the church which believes in such works. But we must neither seek nor work for the sake of reward—we must rather pray that we will find our greatest joy in the service rendered—and then eventually all needed things will be added.

This is only one of the doors opening to us here, and if we can prove ourselves worthy there will be others in the future.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

ABOUT THOSE MISSIONARY LESSONS

Does everybody know about all the material available for missionary lessons? Two new leaflets have been issued by the General Sunday School Association. These have been sent to ministers, superintendents, and to local missionary committees registered at Headquarters. Ask these people to let you see them or send for copies for yourself.

Consult this list of material and buy, or borrow from the Loan Library, what you can use.

Missionary Program for 1924-5. Our Friends in Japan. Free from the G. S. S. A.

Good Enough for Them. A Hundredfold. Short dramatizations by Maud Lyon Cary. Two cents each from the W. N. M. A. Suitable to give at the Sunday school session.

Leaves from a Japanese Calendar. Chinese Lanterns. Each 50 cents from the Universalist Publishing House. In the Loan Library. Both of these books offer many scenes that may be easily dramatized.

A map of Japan. 50 cents from the Board of Foreign Missions.

A box of Japanese curios may be borrowed from the General Sunday School Association. This will contain articles secured from Japan with many pictures and suggestions about how to use. Must be engaged in advance and may be kept only one week. Engagements have already been made reaching to the middle of October. Write early and secure this exhibit for your school.

During October set a Japanese scene on your platform according to suggestions in "Our Friends in Japan," and each Sunday have a song, reading, or impersonation given in front of this scene. Let the one giving it wear Japanese costume. "Our Friends in Japan" has directions about costuming.

The Superintendent's Note-book has frequent hints about how to develop the missionary spirit.

A letter from Miss Bernice Kent will be mailed to every superintendent early in October. Read this letter to your school, showing Miss Kent's picture. The picture is sent to the superintendent in the note-book fillers, and additional copies may be obtained from the Board of Foreign Missions.

If you can't hold the attention of that troublesome class, try one of the books named above for a few Sundays. Let the class read a chapter, work out a dramatization, or plan some handwork to illustrate the story of a younger class.

* *

WHY A SCHOOL OF METHODS?

In an article in *Front Rank*, W. G. Eldred gives his estimate of the value of the school of methods. He says:

"Three things are vital in the making of a teacher. First, a knowledge of the truths to be taught; second, a knowledge of the mind or personality to be impressed, and third, a knowledge of the best method by which this may be accomplished. These three needs are met in a practical way by the school of methods. In it, one receives instruction in the Bible, a working knowledge of the pupil, and a survey of methods of approach. In the Bible schools where I have labored I have found that one or two years in a school of methods has added greatly to the power and ability of the teacher."

* *

FORTUNATE BOSTON

Good news comes in regard to the Boston Sabbath School Union. One item is that Mrs. Nellie E. Friend is to be the president during the coming year, a fact that means vision and efficient management.

Another happy announcement is that Professor Skinner and Professor Cadbury, who were so delightful and helpful in the School of Religious Education last year, have been secured for additional courses, the former lecturing on "Social Ethics" and the latter on "The Book of Acts."

Our Young People and Others

Conducted by Granville Hicks

SIGNS OF THE TIMES

The *Christian Century*, in its interesting and widely inclusive department devoted to news from the church field, prints from time to time items about young people and their activities, indicating some of the tendencies at work to-day. The following item, for example, may startle some people:

"Robert P. Wilder, secretary of the Student Volunteer movement, reports that American students are swinging away from the interest in social and world problems which has recently characterized them. Mr. Wilder believes that the interest of students in radical solutions for social ills has always been exaggerated, and that what there was of it is now rapidly dissolving. His report is based on conditions as he has observed them in student conferences during the present summer. At one an open forum on peace and war was announced, but practically nobody came. When explanation was sought, the answer was: 'The boys are fed up on world problems; they realize that the one real problem is the individual human heart.' In contrast with this Mr. Wilder tells of another conference where seventy-five students came out at 6.15 in the morning to a meeting where the theme announced was: 'How shall I get victory over sin in my own life?' "

If I had not seen the strength of the Frank Bookman movement among college students, I should believe that Mr. Wilder was generalizing from insufficient data, but having heard many times during the past year of house parties on personal religion I realize that some young people at least are far more interested in saving their own souls than in saving society. In part this is a natural reaction to the over-emphasis on social problems. College students often do get fed up with such discussions, partly because they are too much like their regular class work, partly because the personal problems seem more real, and partly because of the way discussions are frequently handled.

On the other hand, Mr. Wilder can not ignore the evidence of the Student Volunteer convention at Indianapolis, where the interest in war and peace rather stampeded the polite plans of the leaders. Neither can he disregard the gathering of Methodist students at Louisville this spring. An interest in world problems is still alive, whatever his experiences this summer. As Dr. Calkins has pointed out in his recent book, personal religion and social religion go hand in hand and are practically two aspects of the same thing. Some individuals lean more in one direction than they do in the other, and from time to time the emphasis of student opinion and interest shifts, but both personal and social problems continue to have their appeal, whatever the wishes of Mr. Wilder or anybody else.

We've Seen It Too

Another item interests us because it brings to mind a movement that has been evident for several years in the Y. P. C. U. We have never been over-ridden by our elders, and yet there have been attempts at paternalism. Of late these have been much resented, and the Y. P. C. U. stands pretty squarely on its own feet, an organization of young people governed by young people. At Ferry Beach even the discipline was in the hands of the young people, while the business meetings were managed by them altogether. The older people there had the good judgment to keep in the background, a particularly difficult thing to do because in many cases the young people were far more conservative than their elders.

The item from the *Christian Century* indicates that a similar sentiment exists among the Baptist young people, and, significantly enough, among them as among us the older people are realizing the dangers of paternalism. The item reads: "In the general chorus of praise of the recent convention of the Baptist Young People's Union, Prof. Charles T. Holman, of the divinity school of the University of Chicago, has introduced another note by demanding that the society be freed from paternalistic control. Contrasting the Denver gathering with those largely run by students held in other places, Dr. Holman's verdict is all in favor of the unbossed type. He asks that the Baptist young people be given a chance to run their own organization and its meetings."

What Keeps Them Out?

Another item from the same paper suggests an explanation of the failure of more young men to enter the ministry. The Bishop of Manchester, England, is reported as saying: "The convocation of York lately had a very interesting discussion of the shortage of candidates for the ministry, which is the gravest problem before the church. We are convinced that, while financial considerations play their part here, the main trouble comes from the present intellectual situation. The men who are most needed feel disqualified, because they are not sure of their gospel. There is an intense intellectual scrupulousness, which is purely honorable. The best men will not hold an office which depends on assent to propositions which they have not themselves verified. And the prevailing philosophy, while spiritual and in a certain sense theistic, leaves no room for a specific incarnation. Before the Church can again recruit the best quality of mind and character into the ministry, she must find the way to present the Christian doctrine of God, of man, of the world, in a way that commands the assent of the most thoughtful minds of our generation."

The truth of this statement can not well be denied. Although the so-called liberal Churches feel the effect of intellectual currents which are unfavorable to dogmas less than other churches, liberalism has its dogmas even as orthodoxy has, and dissenting minds find their position most uncomfortable. Few careful students can accept the views of the past generation. No honorable students will sail under false colors. Men do enter the ministry who are willing to accept blindly whatever they are supposed to believe. Men do enter the ministry with mental reservations. The Church will not be helped by the men of either class. It will be helped by those men who enter its ministry with full willingness to accept the results of their dissenting views and with an unshakable determination to change the Church.

For the Quiet Hour

I know not if or dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.
It may be mine to drag for years
Toil's heavy chain;
Or, day and night, my meat be tears
On bed of pain.
Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.
My bark is wafted from the strand
By breath divine,
And on the helm there rests a hand
Other than mine.
One who has known in storms to sail,
I have on board;
Above the raging of the gale
I have my Lord.
He holds me when the billows smite;
I shall not fall.
If sharp, 'tis short; if long, 'tis light:
He tempers all.
Safe to the land!—safe to the land!
The end is this,
And then with Him go hand in hand
Far into bliss.

Henry Alford.

A child of God under doubts and fears is like the earth in winter, its nights long, its days dark, good affections chilled, nothing done, nothing got, the hand sealed up. But comfort will return, the birds shall sing again and the flowers appear; arise, therefore, poor drooping soul and come away with thy beloved.

Matthew Henry.

Among Our Churches

Massachusetts Letter

One of the finest features of a vacation, it has been said, is the joy of getting home, and particularly true is this when one returns freighted with memories which enrich the months to follow. This is the mood in which the Massachusetts Superintendent returns from his August sojourn at Round Pond on the coast of Maine. He there met some choice spirits. The Round Pond church, too, is entwined in very precious associations. Sons and daughters of staunch Universalist forbears do not intend to allow the good work of the former generations to be lost in the almost universal change of modern days. Consequently the little brown church is kept in fine condition and the arrangements for the summer services were so carefully made that every appointment and plan tended to attract and hold and interest the large number of visitors. Congregations were uniformly large. The newly-installed piano was played each Sunday by Mrs. W. C. Weatherbee of Auburndale, Mass., and the singing by the congregation was the most heartening that the preacher has heard in any church in the past year. Upon one Sunday eight children were christened and upon another Sunday a group of fifteen men and women was received into membership. The quota to the Maine Convention, double the amount in any previous year, was cheerfully paid. A week of music was given and from the proceeds the expense of the piano, with the exception of $26, was settled. This balance was given by the small but enthusiastic Sewing Society. The Society held a sale one afternoon with an entertainment from which $230 were cleared. From his August experience the Superintendent is led to believe that many churches dwindle and cease from lack of faith and courage rather than from lack of funds. * * Through July and August services have been held in our old church in Oxford, the church in which Hosea Ballou was ordained and in which Clara Barton brushed and washed the floors. The preachers were Rev. Frank L. Masseck, Dr. John Vannevar, Rev. Roger F. Etz, Rev. Harry L. Canfield, Dr. W. S. Perkins, Dr. G. E. Huntley, Rev. C. H. Pennoyer. The attendance was not at any time so large as last year. Last year, however, we had in Mr. Pennoyer a resident minister who could give attention to wider announcement of the services and as a result obtain larger congregations. The meetings are a great missionary success apart from the attendance at the church in that they call to the thought of many the presence of the birthplace of Clara Barton so short a distance away. * * For several years it has been the custom for the Massachusetts Convention to hold a state-wide Ministers' Meeting in the year which alternates with the session of the General Convention. This meeting will be held this year in the latter part of October, in the chapel of Dr. Roblin's new church near the entrance to the Fenway. Dr. Atwood, President of the General Convention, will be the speaker in the afternoon. The date will be presumably Monday, Oct. 27. Dr. Atwood is coming to present to us the plans and program of the General Convention as these have been worked out in several conferences by the leaders of our Church. We expect a very complete attendance by the ministers of the state. * * Several of our churches saw new men in their pulpits at the opening of the fall season. On Sept. 7 began the pastorates of Rev. Otto S. Raspe at the First Church in Cambridge, of Rev. Elmer Peters in Brockton, and of Rev. Isaac V. Lobdell in Attleboro. We could with fairness add to these the pastorate of Rev. Norman D. Fletcher at Haverhill. While Mr. Fletcher's pastorate began officially on July first, the intervention of the vacation made September the date at which work actually started. Haverhill has engaged Miss Hester Cushing as assistant to the minister. During the summer considerable has been done in the way of interior decorating and improvement to the church plant. Murray Hall, the ladies' parlor, and the minister's room have been renewed with fresh paint and different lights. The Universalist church in Haverhill united this past summer with two Congregational churches and the Unitarian church in holding union services. The plan worked out very successfully. Dr. Ayres and Rev. Roger Etz were two of the preachers. During the fall and winter the minister will conduct a study class in "The Bible as Myth, Legend, History and Literature." * * The Federated Church in Pigeon Cove, Rev. Clark L. Paddock, pastor, was open throughout the summer and the visitors constituted a large part of the regular congregations. In Pigeon Cove there stands a good Universalist church building. A community service is to be held here, at which Dr. John Clarence Lee of Gloucester is to be the principal speaker, with the thought that interest may be shown of sufficient degree to have the church opened as a Community Center. * * Orleans, down on the Cape, is another of our churches which has kept its services going without interruption all summer. The attendance has been good, even large upon several of the Sundays. Rev. Thomas Cross is the minister. On one Sunday there were six visiting clergymen in the congregation. Five of the summer visitors assisted by taking places in the choir. * * Rev. Charles F. Patterson of Arlington informs us that through the summer the organ of his church has been renewed and the church has been thoroughly cleaned throughout. It is the intention to build as soon as convenient a commodious parish house, just as has been done over at Dr. Leighton's church in Somerville. It is an encouraging sign when the work of a church so grows that its plant must be enlarged, and this is true now at Arlington. * * The Superintendent has in his office a fine large Bible, such as would be used upon a pulpit desk. This is the offering of Mrs. Eloise P. LaBree, of Dexter, Maine. Through us Mrs. LaBree will present this Bible, as good as new, to some church which needs and can make use of it. We made a like statement in one of these communications last spring and the Bible we then had was almost immediately placed at South Weymouth. * * It is a joy to pass on one or two interesting words in regard to Orange, where Rev. Arthur A. Blair is the vigorous leader. When Mr. Blair came to his church on the opening Sunday after the vacation, he found quite a group of his men there to greet him and all of the others who would attend the services that day. The Men's Club had done this and they purpose to keep it up. Every preacher knows that Mr. Blair preached a better sermon that day because of that little experience. This Men's Club has arranged a fine progrem of addresses and banquets for the winter season. Dr. Hseih, the Chinese diplomat, will speak on "Awakened China;" Rev. Howard A. Pease of Fitchburg will tell about the "Four Greatest Men of the Century;" "Juvenile Probation" will be discussed by the Hon. Herbert Parsons; and Herbert O. Stetson will have for his subject, "Industry and the Community." The annual fair will be held in the latter part of October. * * Saugus has taken its place in the line of those churches which have made extensive improvements during the summer. A complete steam heating system has been installed, a ladies' parlor has been arranged, two cupboards have been put in for the use of the Sunday school, a hot water outfit has been placed in the kitchen, and many other little conveniences arranged about the place. Much of the work has been done by the men of the parish, thus saving a considerable amount to the society. Rev. E. V. Stevens, the minister, is planning for a big celebration, rededication, installation, and home-coming on Oct. 3, 4 and 5. Those who have ministered as pastors in Saugus in other days are to be present on these feast days. * * At Gardner,

where Rev. Peter J. McInnes is the pastor, such renovating has been done this vacation time that the church building is hardly recognized as the same place. The interior of the building has been decorated and the outside has been painted; a new lighting system has been put in; twelve memorial windows have been set. An interested parishioner through her will has left $500 towards the payment of these improvements. During the summer Mr. McInnes supplied the pulpit of our church in South Woodstock, Vt. * * The pastor of the church in Malden, Rev. C. J. Cowing, spent six weeks of his summer respite in taking a course in Philosophy at the Harvard Summer School. His work for the fall opens promisingly. Last season the very last of the parish indebtedness was removed. The parish has not only one of the most complete plants which we have anywhere, but with wisdom the church has secured the vacant land adjoining that on which the building stands so as to command it and protect the beautiful church. The Universalist Associates, formed for the distinct business of building up the Universalist church in Malden, have already gathered and outlined a program for the new year. Mr. Neil H. Lyke is the president of the Associates. * * Rev. U. S. Milburn of Everett, after a wonderful trip with Mrs. Milburn over the route of the wanderings of the Pilgrims in England and Holland, and a visit to both Ireland and Wales, was back in his pulpit on Sept. 14. His weekly calendar has changed its name to the "Everett Enlightener." It is a neat and newsy sheet and discloses that the church it represents is one which is alive to the needs and the calls of a thriving community. * * "Grace Church Chronicle" from Lowell indicates that Rev. Isaac Smith is planning to entertain the Merrimac Valley Conference in his church on Wednesday, Oct. 8. This Conference formerly met once a month during the regular church season. It is made up of the churches in Amesbury, Haverhill, Lawrence, Methuen, Lowell, Nashua and Manchester. With the growth of means for ready travel among these cities and the very full programs in each of the churches, the plan has been changed to two meetings a year. At this first meeting of the year a fine program has been arranged and we are sure that a large attendance will greet the speakers. Dr. Ayres will speak upon our Mission in Japan. * * We have received Numbers 1 and 2 of Rev. H. W. Haynes' "Reminder," official organ of the First Universalist Church in Lowell. It is a live and spicy paper. We would suggest that ministers who are interested in getting their plans and wishes across to the people write to Mr. Haynes, 18 Edson Street, Lowell, for a copy of "The Reminder." During the summer the old house of worship of the Hurd Street Church has been thoroughly repaired. Workmen have been upon and in the building through the past two months and the parishioners are delighted with their renovated house. * * When Rev. B. F. McIntire came back to the parsonage in Chelsea at the close of his vacation, he found a strange kind of welcome. Thieves had been there and had helped themselves quite freely to the property of the parson. A little thing like that, however, does not disturb Mr. McIntire very greatly. He was happy to have the house and a fine congregation at his opening service. Most of his goods have been returned to him and now he is very much more concerned to find the others of his parishioners who have strayed during the closing weeks and have not yet been returned to the church. * * The fine large edifice of the Second Society of Boston draws towards completion. The chapel is finished and will be occupied for the first time by the congregation at its Sunday morning services on Sept. 28. Dr. Roblin is back from his Canadian rest refreshed and ready for a new year in the new and most beautiful church in Boston. * * Rev. Elbert W. Whippen completed his pastorate at Winter Hill, Somerville, on Sept. 14. He goes at once to his new field with the Community Church at White Plains, N. Y. Mr. Whippen was also the president of the Boston Ministers' Meeting. Upon his resignation from the latter position, Rev. L. L. Lewis of Melrose was selected as the leader of the ministerial group for the year. The church at Winter Hill is going on with its work without a Sunday's interregnum and plans to make choice of its next pastor very soon. It is the expectation, too, to have ministers chosen and settled in the other three pastorless churches at an early date. These churches are Grove Hall, Marlboro, and Newton. Newton is not even waiting for the coming man before making extensive alterations upon the church. About $9,000 will be expended in making the place fresh and attractive to those who will come to hear and work with the minister to be.

Leroy W. Coons.

Kentucky Letter

Hopkinsville.—We are very well pleased with the fine spirit of enthusiasm shown by our people in this city. The task of building up the church must of necessity require time, but we will succeed by God's help. * * **Crofton.**—Here we have a splendid opportunity to propagate our faith. We are starting a teacher training class, for the purpose of making clear the faith of Universalism among our teachers. God is greatly blessing us. * * **Fruit Hill.**—The work here has only just begun, but our aim is high and our faith is unconquerable. Success is sure, for these souls deserve it. * * **Consolation.**—This church is rightly named. It can not fail to bring joy to the heart of any pastor. And the people are Universalists indeed and in truth. Large audiences have greeted the pastor at every service. * * **Beulah.**—This church lives up to its reputation. It is progressive in spite of the chiggers. They are going to install electric lights, which will add greatly to the utility of the church. * * **Charleston.**—We held service in the schoolhouse here, when almost two hundred persons greeted the pastor. We are praying and hoping for great things. * * **Walnut Grove.**—We have a very influential group of Universalists here. They have become dissatisfied with the dilapidated schoolhouse in which we hold services. Therefore, we are negotiating for the use of the auditorium in Dawson Springs. Should we succeed you will hear from this part of Kentucky. * * Now a little about the work already accomplished. Too much praise can not be given to my predecessor, Rev. Thomas Chapman. His work has made the task comparatively easy for me, therefore, I am truly grateful to him. And, with the Universalists of Kentucky, I say, "May God bless him." Please pray for us, that the superstition presenting itself as a gigantic obstacle to our work will slowly but surely be overcome.

Thomas J. Murray.

Church News and Interests

PERSONALS

Mr. J. R. Roberts of Philadelphia visited Headquarters on Sept. 16.

Rev. Lester L. Lewis of Melrose has been elected president of the Boston Ministers' Meeting to succeed Rev. E. W. Whippen.

Rev. Elbert W. Whippen presided at the meeting of the Boston ministers Sept. 15, and made a brief address of farewell, as he is leaving to become pastor of the Community Church at White Plains, New York. He stated that he would keep his fellowship in the Universalist Church, and work in co-operation with it. His address made a deep impression and was warmly applauded.

Rev. John Smith Lowe, D. D., General Superintendent, attended the Maine Convention last week.

Rev. Leroy W. Coons, D. D., State Superintendent of Massachusetts Churches, spent his vacation acting as pastor of the church at Round Pond, Maine.

Rev. U. S. Milburn and Mrs. Milburn, of Everett, Mass., have returned from

Europe and resumed their work. They visited Holland, Belgium, England, and Ireland. Mr. Milburn addressed the Boston Ministers' Meeting Sept. 15, and gave an interesting account of his summer experiences.

Rev. Roger F. Etz, General Secretary, recently received in one mail fifty responses to the request of the Board of Trustees of the General Convention that individual parishes appoint one person, preferably a layman, to handle publicity coming from Universalist Headquarters. These responses indicate a hearty and general approval of these plans.

Illinois

Elgin.—Rev. Orin E. Crooker, pastor. Services were resumed Sept. 7. It was a real home-coming! The Sunday school reopened under a new superintendent, Miss Jessie Solomon. New methods, new song books, and new course of study will be introduced. Our pastor and family returned from their vacation spent in northern Wisconsin, refreshed and ready for the work of the new year. Mr. Crooker's opening sermon was on "The Voice of the Jungle," dealing with the many problems of the people who live in "the brush." In this "Jungle-land," Mr. Crooker discovered an old college chum, who with his family has established a home there and is doing his best to broaden the vision of his less fortunate neighbors. Dr. Joseph Crooker, who is now a resident of Elgin, served the parish, when needed, during his son's absence. Death has visited our church family several times during recent months. Our last loss was in the death of Miss Amy Smith, daughter of Mrs. George Smith, one of our most loyal church girls. Miss Smith was secretary-treasurer of the Sunday school, and will be greatly missed and mourned. The mother of Charles R. Eames has passed on at the age of eighty-one years. The church has undergone a fine house-cleaning during vacation. A new heating plant is being installed. A fine new lighted bulletin-board is constantly offering some Universalist principle to the passers-by. The Kings' Daughters are planning Sunday vesper programs for the winter. The Unity Cinema Club will soon resume Sunday evening movies, and, best of all, our budget system is working well. Rally Sunday will be observed the last of the month, at which time members will be received into the church. Dr. Frank D. Adams was recently called to Elgin to officiate at a funeral and Rev. E. Dean Ellenwood to conduct the wedding services of one of our church girls.

Massachusetts

Palmer.—Rev. W. B. Brigham, pastor. The Fortnightly Club and the Pastor's Cabinet have held their first meetings for the season, and made plans for the coming year. The Fortnightly Club is rehearsing for a play which is to be given this fall.

Michigan

Detroit.—Rev. F. D. Adams, D. D. pastor. Sunday evening, Sept. 14, the Y. P. C. U. meeting was devoted wholly to hearing reports from the delegates to Ferry Beach. Three young men represented us there, John W. Hill, Noble Urquhart and Sherman Eaton, president, vice-president and treasurer, respectively, of the local Union. Virility, vision and humor characterized their reports, which were listened to with keen interest by fifty members and friends who had worked hard and given generously to help defray the expenses of the long journey. The boys are brimming over with enthusiasm. In spite of the fact that seven of our best workers have gone away to college for the year, we look for a splendid season in the Union. If Ferry Beach did as much for all the Unions as it bids fair to do for ours, this will be a banner young people's year in the whole denomination.

Lansing.—Rev. G. H. Ashworth, pastor. Mr. Ashworth had the pleasure of preaching in his home town, Eaton, Ohio, during his vacation. The Lansing Sunday school picnic was the best held in recent years if judged by the "pep" put into the program. The opening church service was the largest in the present pastorate, on the first Sunday in September, and all indications are pointing toward a very successful year.

New Hampshire

Langdon.—The twelfth annual Pilgrimage to the old Langdon Universalist Meeting-house was held on Sunday, Aug. 31. Services were held in the morning and afternoon, with Rev. John Murray Atwood, D. D., and Rev. Fred C. Leining as principal speakers. Eight clergymen and many Universalist lay workers were present at the meetings, which were successful and inspiring. A special dinner was served in the town hall at noon.

New York

Middleport.—Rev. Charles Clare Blauvelt, pastor. Services were resumed Sunday, Sept. 7, the church having been closed during August. Sept. 14 a dedication service was held for the three young people who left Sept. 15 to enter St. Lawrence University to study for the ministry. For more than two years the church school has had a class of young men and women that any church might well be proud of. A few years ago, Mrs. Ethel Freeman Nickelsen left this church to become a minister's assistant, and now two young men, Roscoe and Ora Walters, sons of Mr. and Mrs. Norman Walters, have entered St. Lawrence, and Miss Atha Freeman will take the course for ministers' assistants. In the church school a purse was presented to each of the three in behalf of the school. The church school and the Y. P. C. U. sent Alden Stuart to Ferry Beach.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. After a month's rest the work was resumed during the first week of September. There is a marked increase in the attendance at the Sunday evening services, and the church is looking forward to the great annual Rally Day. The pastor spent August with the Universalist church in Coburn, N. B. This interesting community furnished the largest congregations to which he has preached in many years. Two sermons were delivered each Sunday, and the Coburn people are good listeners. The combination here is Scotch blood and Universalist mind, and the marriage of the two appears to be a perfect success. The pastor's wife enjoyed a week at Ferry Beach, in company with Miss Janet Wolfe, of the Halifax church, whose addresses on the Tuxis Boys' Movement and the Canadian Girls in Training were among the interesting features of the Sunday School Convention.

Vermont

Derby Line.—Rev. E. L. Conklin, pastor. Following a vacation during July and August service was resumed Sept. 7. There was a good attendance at both church and Sunday school. The pastor's eyes were gladdened upon entering the church to see a complete renovation of the interior. The beauty and convenience of the church property is remarkable, considering the limited number of the parish. This church is an example of the wisdom of at least a moderate endowment. Some of those who gave their services without stint in former years left a remembrance so that, being no longer present in the body, their spirit of service might be continued. During the past year a legacy left by Col. F. D. Butterfield has been paid in full. The interest and generosity of the living has in no way slackened, but is rather spurred on by the assistance of the endowment to keep what might otherwise be a listless or even dormant church among the most active of our smaller parishes.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,868
Santa Paula, Cal.	2
Total	1,870

* *

SCHOOL OF RELIGIOUS EDUCATION

The Liberal School of Religious Education, meeting at Universalist Headquarters, 176 Newbury Street, Boston, offers the following program:

Purpose: To assist in the training of liberal teachers of religion for their task of child and adult leadership.

Time: Tuesday evenings, Oct. 21 to Dec. 16 (nine weeks). (7 to 8.45 p. m.) Jan. 6 to March 30 (thirteen weeks).

Courses: At 7-7.45 Social Ethics. The problem of the individual's relation to society, and h's duty to it; a comparison of individual and social ethical standards; why Social Ethics are increasingly important. A consideration of such problems as The Family, Community Organization, Recreation, Industry, War, etc. Prof. C. R. Skinner.

At 8-8.45. The Letters of Paul. A thorough study—letter by letter—of Paul's correspondence, using the biographical material in Acts in so far as it helps to make real the problems which Paul met and the setting of his work. In conclusion, the main features of his character and his religion will be analyzed. Prof. H. J. Cadbury.

Students: An invitation is issued to members of other religious groups, who are bent on better religious leadership, to come for training. This school is undenominational in scope and purpose. The courses offered challenge the attention of all teachers, superintendents and ministers. It is an opportunity to improve one's fundamental knowledge.

Registration: Registration will take place at time of meeting. A fee of $2 a semester, $4 for the course, will be collected. This fee pays only a fraction of the expense. Funds of the Sabbath School Union supply the remainder.

(Note: Church schools are encouraged to pay the tuitions of their teachers in attendance.)

President: Mrs. Victor A. Friend. Secretary and registrar: Miss Dora J. Brown, 176 Newbury St., Boston. Directors: Directors of the Sabbath School Union.

* *

DEATH OF W. L. DOUGLAS

William L. Douglas, of Brockton, Mass., died last week at the Peter Bent Brigham Hospital in Boston. He was a Universalist and was at one time a Director of the Publishing House. He received the degree of LL. D. from Tufts College in 1905. He was a prominent Democrat and from 1905 to 1906 was Governor of Massachusetts. He was known throughout the country as a manufacturer of shoes and the owner of many retail shoe stores.

* *

NOTICE

An important meeting of the Crane Theological Alumni will be held at Tufts College, Monday, Sept. 29, with the following program:

10 a. m. Meeting called to order and the purpose of the meeting stated by Rev. Isaac Smith.

10.30. Address by Dr. Lee S. McCollester on "Crane Theological School: Past, Present and Future."

11.30. Questions.

11.45. Address by Dr. Cousens on "The Relation of Crane Theological School to Tufts College."

1 p. m. Luncheon. (Dr. McCollester would like to be informed how many will attend. Will all those intending to attend please notify him?)

1.30. Discussion led by Rev. Fred A. Moore.

The theological students are cordially invited to be present.

C. G. Robbins, Secretary.

* *

FERRY BEACHERS AND FRIENDS

The Fair Committee of the Ladies' Aid of Ferry Beach wish to acknowledge their grateful appreciation for the generous contributions sent for the benefit of their sale, held on the afternoon of July 8, 1924.

* *

BOOK REVIEWS

(*Continued from page* 23)

sent. Time and again he has made clear to his associates that he will not go one step ahead of the public will. In every way he seeks to educate the people of England so that they will accept the principles for which he stands, but he will countenance neither the bloody revolution of Lenin nor the bloodless revolution of Mussolini.

If Iconoclast is right, the spirit of Ramsay MacDonald has strengthened and purified the Labor Party and has made politics something other than "a mere scrambling for personal notoriety and power." Not only is he "better equipped, in brains and reputation, for dealing with Europe, than any of his British contemporaries," he breathes a new spirit into international relations, as has already been shown. Perhaps he has no more sincerity, honesty, and good-will than Calvin Coolidge, but he far surpasses him in moral idealism and intellectual grasp.

Notices

OLD COLONY ASSOCIATION

The Old Colony Association of Universalists will meet in the First Parish Church in Stoughton, Mass., on Wednesday, Oct. 8, 1924. The morning session will begin at 11 o'clock, with an address by Rev. H. Elmer Peters of Brockton. Luncheon will be served by the ladies of the church at 12.30. The speakers at the afternoon session, beginning at 1.30 o'clock, will be Rev. Charles Conklin, D. D., of Canton, and Rev. Warren S. Perkins, D. D., of Wakefield.

Wm. P. Farnsworth, Minister.

* *

FLORIDA STATE CONVENTION

The Florida State Convention will be held at Pensacola Oct. 23-26. The Pensacola church extends a most cordial invitation to all delegates and friends to attend.

* *

ALABAMA STATE CONVENTION

The Alabama State Convention will be held at Chapman Oct. 30-Nov. 2. The Chapman church extends a most cordial invitation to all delegates and friends to attend.

* *

GENERAL CONVENTION TRUSTEES

The Board of Trustees of the General Convention will meet in New York on Oct. 20, 21, 1924, to receive reports and transact any business which may legally come before the meeting. All matters to be presented to the Board should be in the hands of the Secretary, Rev. Roger F. Etz, 176 Newbury St., Boston, Mass., not later than Oct. 13, 1924.

MERRIMAC VALLEY CONFERENCE

The Merrimac Valley Conference will be held in Grace Universalist Church, Lowell, Wednesday, Oct. 8, 1924.

10.30. Devotional service. Address of welcome by the president, Rev. Isaac Smith. Sermon by Rev. Harold W. Haynes of First Church, Lowell. Roll Call.

12.15. Luncheon.

1.30. Business. Address, Rev. Geo. E. Huntley, D. D. Address, Rev. Samuel G. Ayres, D. D.

H. B. Collins, Secretary.

* *

UNIVERSALIST CONVENTION OF MINNESOTA

Notice is hereby given that the fifty-ninth annual session of the Universalist Convention of Minnesota will be held at the St. Paul Universalist Church, St. Paul, Minnesota, Oct. 1 and 2, for the election of officers, reports, etc., and any such business that may come before the Convention.

Thomas J. Farmer, Secretary.

* *

NEW YORK STATE CONVENTION

The ninety-ninth annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 7, 8 and 9, for the election of officers and the transaction of such other business as may legally come before this body.

G. D. Walker, Secretary.

* *

NEW YORK W. U. M. S.

The thirteth annual Convention of the Women's Universalist Missionary Society of New York State will be held in the First Universalist Church, Rochester, N. Y., Wednesday afternoon, Oct. 8, 1924, at 1.30 p. m. Election of officers will take place, reports given and other business transacted.

Edith W. Johnson,
Recording Secretary.

* *

COMMUNION SERVICES

Two communion services, silver, will be given to churches willing to pay the transportation.

Leroy W. Coons,
Superintendent Massachusetts Universalist Churches,
176 *Newbury St., Boston.*

* *

MASSACHUSETTS W. U. M. S.

The Presidents' Council under the auspices of the Women's Universalist Missionary Society of Massachusetts will be held Tuesday, Sept. 30, at Bethany Union, 14 Worcester St., Boston, beginning at 10.30 o'clock. Luncheon will be served at 50 cents per plate.

Mrs. Minnie Jackson Ayres will present the work of our Japan Mission, and Miss Florence Luscomb will speak on "Law Enforcement." Chairmen of departments and presidents of local circles will bring messages of interest and the state president, Miss Grace F. White, will have a special message for us all. The Round Table talks will be helpful.

Presidents and secretaries with the State Board are the guests for the day, and all such should notify Mrs. George E. Huntley, 1010 Massachusetts Ave., Cambridge, of their intention to be present, not later than Monday, Sept. 29, that reservations may be made for the luncheon.

* *

ANNUAL MEETING OF W. N. M. A.

The annual session of the Board of the W. N. M. A. will be held at the Universalist Publishing House, 176 Newbury St., Boston, on Oct. 22-23.

The session will convene at 9 a. m. Oct. 22, for the purpose of hearing reports and transacting all business which may be legally brought before it at that time.

Josephine B. Folsom,
Recording Secretary.

* *

NORTH CAROLINA CONVENTION

The North Carolina State Convention will be held at Clinton, Sept. 25-28. All persons expecting to attend are requested to notify Rev. L. P. Jones if they wish to be met at the station.

INDIANA STATE CONVENTION

The seventy-seventh annual session of the Universalist Convention of Indiana will be held in Central Universalist Church, Indianapolis, Oct. 2, 3 and 4, beginning at 1 p. m. Thursday, for the hearing of reports, election of officers, and the transaction of such business as may legally come before it.

Pearl M. Mock, Secretary.

* *

INDIANA Y. P. C. U

The thirtieth annual Convention of the Young People's Christian Union of the Universalist Churches of Indiana will be held in the Indianapolis Universalist church on Saturday, Oct. 4, 1924.

Fern E. Moseley, Secretary.

* *

BALLOU ASSOCIATION

The Ballou Association will hold its annual session at Milford, Ohio, Sept. 26, 27, 28, 1924, in the Universalist church. All members and interested friends are cordially invited to attend every meeting.

Jennie M. Brown, Secretary.

* *

AMERICAN CIVIC ASSOCIATION

The Annual Meeting and Park Conference of the American Civic Association will be held at the New Willard Hotel, Washington, D. C., Oct. 7, 8, 9. Topics of discussion will be parks, playgrounds and national forests, their land values and their human values.

* *

MICHIGAN W. U. M. S.

The eleventh annual meeting of the Michigan Universalist Missionary Society, will be held at the Universalist church, Olinda, Ontario, Oct. 6, 7, for the election of officers, hearing of reports, and such other business as may come before the meeting.

Mrs. S. L. Holmes, Secretary.

* *

GENERAL CONVENTION BOOKS

The books of the Universalist General Convention close on Sept. 30, the end of the fiscal year. All payments to be credited in this year's accounts must be in the hands of the Secretary by that date. Send all remittances to Rev. Roger F. Etz., Secretary, 176 Newbury St., Boston, Mass.

* *

DENOM INATIONAL CALENDAR

Sept. 25-28. North Carolina Convention, Clinton.
Oct. 1-2. Minnesota State Convention. St. Paul.
Oct. 3-5. Indiana State Convention. Indianapolis.
Oct. 6-7. Michigan Convention, Olinda, Ontario.
Oct. 7-9. California Convention, Pasadena.
Oct. 7-9. New York State Convention. Rochester.
Oct. 16. W. U. M. S. of Massachusetts. Public Meeting, Everett.

* *

CALENDAR OF CHURCH YEAR

The Board of Trustees of the General Convention has adopted the following denominational calendar for the church year 1924 and 25 as recommended by the Council of Executives.

1924

September 28, Rally Sunday.
October 19, Laymen's Sunday.
November 2, All Souls Day.
November 9, Japan Day.
November 23, Thanksgiving Sunday.
December 21, Christmas Sunday.

1925

January 25, Young People's Day.
March 1, First Sunday in Lent.
April 12, Easter.
April 26, Women's Day.
May 10, Mother's Day.
May 17, Educational Day.
May 24, Memorial Sunday.
June 14, Children's Day.

Obituary

Mrs. Luther Farwell Ballou

Ellen Grace Holden, wife of Luther Farwell Ballou, formerly of Brookline, Mass., died at Seattle, Washington, on Sept. 5. Educated at New Hampshire State College and the University of Washington, she excelled in short story writing.

Besides her husband, she leaves three young children.

A. M. Magrew

Mr. A. M. Magrew, contractor and builder of Columbus, Ohio, died Sept. 8. The funeral, from his home, Sept. 11, 1924, was in charge of Rev. Geo. C. Baner of Akron. Mr. Magrew was one of the leading members of the Westville Universalist church, and will be mourned by a host of friends and relatives.

Mrs. William Hilton Gould

Valeria Davis Gould, wife of Rev. William Hilton Gould, minister of the Universalist churches at Livermore Falls and North Jay, Maine, died Sept. 10, in Portland, where she had gone recently for hospital treatment.

Mrs. Gould was born in Brownfield, Maine, June 26, 1862. For more than thirty years her home was in Portland, where with her first husband, the late Wallace H. Merrill, she was a devoted member of the Church of the Messiah (Universalist). Her marriage to Rev. William H. Gould occurred Nov. 7, 1923, at the home of Dr. and Mrs. Leighton in Somerville. In January of the current year, Mrs. Gould was stricken with a serious illness from which she never fully recovered. Her indomitable will and splendid courage sustained her, and so cheered her friends that they were not prepared for her going, which came suddenly.

Besides her husband, she is survived by one daughter, Mrs. Charles T. Ingersoll of Portland; one sister, Mrs. O. S. Spring of Hiram, Maine; one brother, A. L. Morrison of Westbrook, Maine.

The last services were held in the Church of the Messiah, Portland, on Saturday, Sept. 13, and were conducted by Rev. George Edward Leighton, D. D., of Somerville, Mass. Interment was in Evergreen Cemetery. Among the many and very beautiful floral tributes were pieces from the Universalist churches at Livermore Falls and North Jay, also from the several other churches to which Mr. Gould has ministered.

To him is accorded the deep sympathy of his brethren of the Universalist ministry.

Frances L. Waite

In Portland, Maine, in the quiet of her home of many years, Miss Waite passed away in her eighty-ninth year. She was born in New York State, of a notable ancestry. When her brother, Charles Lewis Waite, entered the Universalist ministry fifty-five years ago, she and her invalid mother and a sister went to live with him. For fifteen years the mother was most tenderly cared for by Mr. Waite and his sisters. The mother died and then the older sister, and for more than a generation Miss Frances has been the wise counsellor and friend of her brother, maintaining a beautiful home and dispensing hospitality.

Miss Waite died July 3, 1924. Her funeral was attended by her former pastor, Rev. A. S. Cole, and the body was taken by her brother to the family burial plot at Bellville, New York, for interment.

Miss Waite's life was as gentle as a life could well be. Whatever interested her brother found an echo always in her own heart. His magnificent gift to found the Charles Lewis Waite School of Religion at Camp Hill, Ala., enlisted her enthusiasm from the first. A rare soul has drifted out into the unseen.

Lyman Ward.

THE BETHANY UNION FOR YOUNG WOMEN

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The managers of the Bethany Union for Young Women desire to call attention to this organization which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St. Boston.

For the Board of Managers,
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Pacific School of Religious Lib. Jul 23 '28 erals

Crackling

"Miss Curlycue," murmured the office manager to the stenog, "I don't wanna be harsh. Nothing like that. I really don't."

"Let's have the answer," said the damsel nonchalantly. "What's gone wrong now?"

"I just wanna ask you not to write your young man during business hours. Letters are apt to get mixed. Herb & Blurb report we have sent 'em a shipment of love and kisses instead of the axle grease they ordered."—*Pittsburgh Sun.*

* *

George Elliot, forty-one-year-old laborer, according to the divorce bill of Mrs. Flossie Elliot, filed in Superior Court yesterday afternoon, became enraged at her on one occasion and kicked the windshield out of their automobile. Other allegations of cruelty are made.—*From a news item in the Seattle Times.*

* *

Bluebeard smiled as he opened the closet door and saw the bodies of his former wives hanging by their gory tresses. Then he snarled as he took a look at his next prospective victim.

"Curses!" he screamed. "She's got her hair bobbed!"—*American Legion Weekly.*

* *

According to the *Churchman*, a speaker at a meeting of a Bible class in Pittsburgh warned his hearers that "the greatest problem confronting American citizens to-day is whether the nation shall be half drunk or half sober." Try that one on your slate.—*Macon Telegraph.*

* *

Mrs. Dee: "Are you all settled in your new home?"

Mrs. Holbrooke: "All but the children. They can't sleep a wink. My husband hasn't had time yet to connect the aerial for the bedtime stories."—*Two Bells (Georgia).*

* *

Employer (to applicant for a position, who has handed in testimonials from two ministers): "We don't work on Sundays. Haven't you a reference from some one who sees you on week days?"—*Sydney Bulletin.*

* *

"Chuck must have a pretty good car. He told me he hasn't spent a penny on repairs this year."

"Yes, the fellow at the garage told me the same thing."—*Yale Record.*

* *

Mrs. Spriggs: "Do you need any shoes?"

Mrs. Briggs: "No."

Mrs. Spriggs: "Neither do I. Let's go into this shoe store and rest while they try some on us."—*Life.*

* *

Government experts are now tagging fish to find out where they go in the ocean. In this bustling age even the poor fish have no privacy.—*Rochester Herald.*

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Dr. Frank Adams, long at Elgin, Ill., is now minister of the Church of Our Father at Detroit, Mich. He is State Chaplain of the American Legion of Illinois and was a captain in the National Army during the War. He takes a commanding place to-day as a leader in peace and reconstruction.

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